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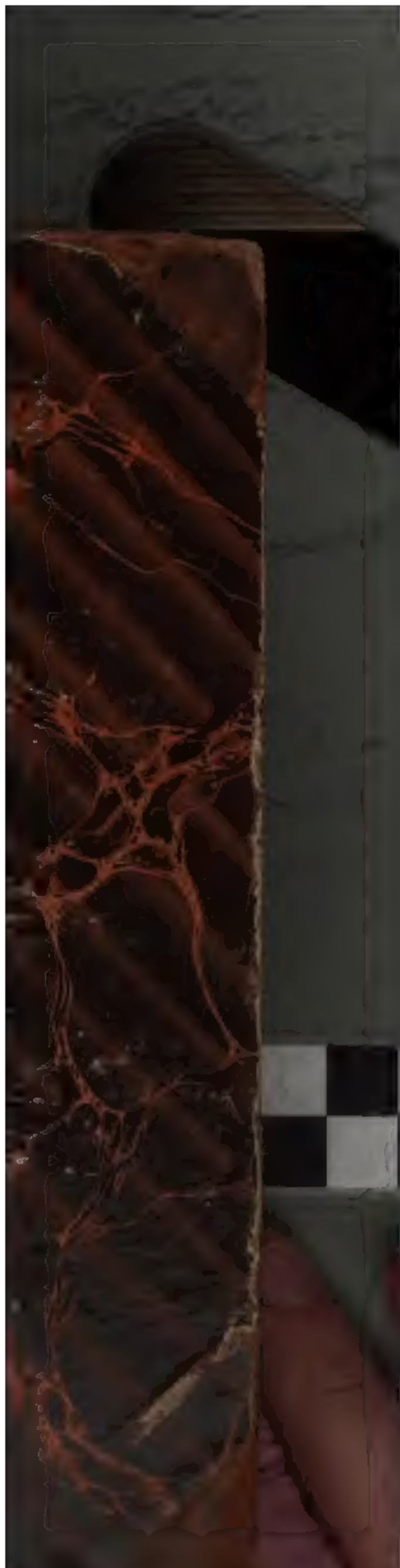
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# **JOURNALS AND LETTERS**

**OF**

**THE REV. HENRY MARTYN, B.D.**

**LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE;  
AND CHAPLAIN TO THE HONOURABLE  
EAST INDIA COMPANY.**

**EDITED BY**

**THE REV. S. WILBERFORCE, M.A.  
RECTOR OF BRIGHSTONE.**

**A NEW EDITION, ABRIDGED.**

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MDCCCXXXIX.**





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**JOURNALS AND LETTERS.**



## LETTERS, &c.

*Swansea, August 9, 1802.*

DEAR SARGENT,

YOU see by the date of my letter, that I have almost reached the end of my long pilgrimage. Our first resting-place was Wenlock in Shropshire, from whence we went on the Sunday to Madeley church. You must have heard of Mr. Fletcher, who was formerly Vicar of this place. We were introduced to Mrs. F.

Thus have I been preserved by the protecting providence of God. I have never once wished for a companion; even in the most gloomy moments I have found the Bible a never-failing source of interesting thought.

1803. *Jan.* 8—11. Often gave way to levity and arrogance in conversation, and was frequently assaulted by temptations to cowardly desires of the world: but, as God never suffered them to be of long continuance, my mind enjoyed considerable peace.

*St. John's, Jan. 17, 1803.*

MY DEAR SARGENT,

I find from —— that you really expect me to fulfil a promise I never made. However, as you allow me

to send you even a skeleton of a letter, I sit down resolved to avail myself of the permission, if I find it necessary. \* \* \* \*

\* \* \* G— and H— seem to disapprove of my project much; and on this account I have been rather discouraged of late, though not in any degree convinced. It would be more satisfactory to go out with the full approbation of my friends, but it is in vain to attempt to please man. In doubtful cases, we are to use the opinions of others no further than as means of directing our own judgment. My sister has also objected to it, on the score of my deficiency in that deep and solid experience necessary in a missionary. You have taken rooms, I think, in the Temple, so that the providence of God seems to have called you irrevocably to the profession of the law. Though I cannot help regretting, that one so well qualified to preach the glad tidings of salvation, should be called off to labour in the business of this world, yet we may be sure, that whatever is undertaken according to his will, will be attended with his blessing. You will, I dare say, find a double degree of watchfulness necessary to preserve a proper state of mind. In the case of those who minister in the sanctuary, temporal and spiritual occupations are one; corresponding to the necessity of a superior degree of holiness in those who are to be examples. But in your case, even a common degree of spirituality cannot be maintained without much attention. Many have found, that occasional aspirations after God have been made the channels of the communications of his grace in the midst of worldly business, and have left the mind not disqualified for the employments of heaven. Indeed this seems to be

a good criterion of our state. For surely the new-born soul never more truly acts according to its heavenly nature, than when it delights to shake off the clogs of earth, and to leave the world beneath it, and to rise exultingly to God. Though it is hard to be thus minded, yet it is undoubtedly our privilege. But nothing but almighty grace is sufficient for these things, as the coldness we all feel manifests.

24. In my walk out, and during the remainder of the day, the sense of my own weakness and worthlessness called me to watchfulness and dependance upon the grace of Christ. Lost much time at ——'s in the evening, by joining in trifling conversation. A little tract on eternity, and some of the book of Revelation, made a strong impression upon me this evening. Went to bed with a clear view of the infinite necessity of an ardent pursuit of holiness.

25. Bore the pall at Parry's funeral, but my heart was cold and hard. With B—— in the evening, no one but Foster being there. Ought I not to have introduced the subject of religion? How short-lived are right affections! What madness is it to be slothful in drawing nigh to the Lord!

31. Had a kind of calmness, but little sweetness in divine things. I was vexed at finding I was not so forward in religion as my pride suggested. Oh the desperate wickedness of this heart! and yet the chief part lies concealed from my view.

*Feb. 1.* Wasted time in unnecessary sleep. After this I can never cheerfully either pray, or begin my daily employments. For want of reading the Scriptures, could not collect my thoughts in my walk.



...time to him: ...  
d with me, and discovered to me, by his c  
my infinite inferiority to him in divine c  
as well as exemplified in himself a truly h  
watchful spirit. Prayed with some little f  
e like him, and of course to be like the d  
emer, whose unparalleled humiliation in  
had been reading.

Had some remains of that humbled spir  
tness of which is satisfying. But at bre  
old man' showed itself in contemptuou  
ions towards others. Had something like po  
spirit in hall. Endeavoured to think of Jol  
and to have solemn thoughts of death, but  
ind them before my pupil came, to whom  
ed justification by faith, as he had ridi  
odism. But talk upon what I will, or  
n I will, conversation leaves me ruffled and  
posed. From what does this arise? From a  
e sense of God's presence, when I am with o  
Read the Scriptures, between breakfast  
ch, in a very wandering and unsettled ma  
in my walk was some ...

mission. Saw reason to be thankful, that I had no such tender ties to confine me at home, as he seemed to have . . . I almost dread to set apart any precise time for extraordinary devotions, lest it should be all thrown away through the weakness of my mind, which so soon flags in spiritual things. Oh how hard it is to live by faith—and impossible to abound in the work of the Lord without love! Yet love, which makes a heaven below, he has encouraged us to expect. O that I may learn now my utter helplessness without thee, and so by deep humiliation be qualified for greater usefulness!

7. Had some disheartening thoughts at the prospect of being stripped of every earthly comfort. What true wisdom is resignation—yet how does my unbelief revolt against the dictates of reason! I feel little desire of preaching the gospel, and have some difficulty in conceiving the pleasure and anxiety expressed by most faithful ministers about their people. I find that in whatever manner the most holy ministers speak of their success, I am very apt to be disgusted at the prominent character of the instrument; and I record this, that at some future period I may derive advantage from it. O for humility! Love cannot exist without gratitude—nor gratitude without humility. Much refreshed by reading the 91st Psalm.

I find that in my most serious moments I am, through mere habit, disposed to a cynic flippancy. Not quite pleased with that respect and attention shewn me by my friends. In the afternoon H— came, and we resumed our exercises of reading and prayer. I was by no means particular enough with respect to my own wants, or even of our common

needs, in my prayer—but was too general in petition, as through want of use I had not the command of my thoughts. Some men coming in after our reading was over, I rather lost this little degree of spirituality by unwatchfulness. But upon the whole I have been comparatively happy to day, and find my mind more active and energetic, than when I pass the whole day in reading.

9. Read Greek Testament. From not seeing any allusion to infernal possessions anywhere but in the gospels, and also from observing that “their own children would cast them out,” terrifying doubts arose about the truth of the whole; but through the mercy of God they were soon dissipated. But I determined to investigate the subject more thoroughly; an idle curiosity led me in the afternoon to the knowledge of something, which I had better not have known. In the evening several men by calling disturbed me—had however some little solemnity afterwards,—finished 1st book of Samuel, and read Psalms ii.—iv. But, O my soul! this is poor work! Condemned myself for not exerting myself in doing good to man by visiting the sick, &c.

10. Read Matthew xiii. and xiv. and by frequent supplications for grace, was preserved in a good degree from that pride and worldliness, which I have so often found to attend critical study. But in the afternoon this solemn tone of mind degenerated into formality and stupidity; and in the evening at tea with D. my unsteady conversation betrayed me into most excessive levity. Was of course little prepared for public worship. Yet during the latter part of it, and the sermon, I felt more serious, and returned home,

ashamed of myself, and despising that vanity of spirit, which so separates me from the blessed God. Oh that I may more deeply mourn over that guilt, which I contract daily by so inconsistent a walk !

11. Some difficulties about Algebra, which I thought it my duty to examine for the sake of my pupil, occupied the early part of the morning ; and the 16th chapter of St. Matthew the rest. Spoke to T. about some things which I thought wrong in him ; and felt great pain at my having done it without love. Oh why should I take upon myself to be a reprover, with so much to blame even in my outward conduct ! Resolved not to reprove any more, except I experience at the time a peculiar contrition of spirit, in all cases where I can conscientiously be silent. Finding my throat sore ; the recollection of sitting in the very room where P. died presented me with the view of death. I passed the greater part of the evening in self-examination and prayer ; and reading the Psalms and Revelation as far as my illness permitted me. Though I could discover no allowed sin, yet my soul was agitated with alternate hopes and fears. The promises were clear—as free, as full as the dying sinner could wish ; yet, alas ! I sought in vain for that sweetness of meditation on death, which I ought and wished to feel. Oh ! for a more realizing faith, and the encouragements of hope and love ! Oh that I could love indeed ! I think I can say, that I have no other desire to live, but to live to his glory ; but with fear and trembling should I say it, as I have a heart deceitful above all things. Do thou, my Saviour, support me through life and death ; and I will fear no evil.

15. Found great freedom in prayer this morning, yet when H. breakfasted with me, had no power to set my heart or tongue in tune for heaven. But for grace, this self-dependence would be my ruin.

16. Was employed the greater part of the morning in sketching out a sermon on 1 Cor. xvi. 22. On preparing to go out, B. called upon me, and our conversation lasted till near dinner-time. He thought that by immoderate seclusion I deadened those fine feelings which we should cultivate, and neglected the active duties of life; that a thorough and universal change of heart and life was not necessary to make us Christians, of whom there might be all degrees, as of everything else.

18. As my walk was much in the town, I suffered a little distraction; but still thought myself strong. "He that trusteth his own heart is a fool." S. and —, came to me, and I found myself sarcastic, and destitute of all Christian conversation, though without any particular sensation of pride and bitterness in my heart. But my self-ignorance is truly deplorable. How utterly forgetful have I been this day of the need of Christ's grace, of my own vileness and poverty! Let me then remember, that all apparent joy in God without humility, is a mere delusion of Satan.

19. — drank tea with me in the evening, and for fear of my besetting sins, I set a bridle on my tongue. — with his trifling conversation, prolonged to a late hour, left me dissatisfied.

20. Had, generally speaking, a full conviction of the supreme excellence of religion; of its being the one thing needful to my happiness; of the reasonableness of an entire devotedness to God; yet through

levity and sloth, failed in deepening that acquaintance with the things of God, which has of late been very superficial.

23. \* \* \* \* Though I felt satisfied in conscience that I had done, and meant to do my duty in this business, yet the awfulness of the occasion seemed to call upon me to make this day (Ash Wednesday) a fast. But I was, during all the morning, rather about to meditate than meditating; and about three o'clock, finding myself extremely weak and faint, and little able to think of divine things, I dined in the hall—but during dinner and afterwards, could not help despising myself for this want of self-denial.

*March 5—13.* Much harassed with evil tempers, levity, and distraction of mind, all arising from want of sufficient reading of the Scriptures. Alas! I hardly ever meditate upon them! but only read without having my thoughts intently fixed.

14—27. In general dejected, though not so much from a sense of God's displeasure, as from the sight of my own sinfulness, which eminently discovered itself, now I had so little power over my besetting sins, by discontent and want of love to man. A violent cold and cough led me to prepare myself for an inquiry into my views of death. I was enabled to rest composed on the Rock of Ages. O what mercy shewn to the chief of sinners!

*April 2.* Dined with Mr. Simeon, and met Mr. Atkinson of Leeds, with whose company I was exceedingly delighted. The conversation was truly such as became the children of God. The good old Mr. A. took occasion to address himself particularly to me,

as I was in the outset, not to be discouraged, and told me I might profit by the experience of others, and avoid many of their difficulties by depending entirely on Christ. The tender pity of our Lord towards Jerusalem, even when he mentioned so many causes of indignation, was pressed to my mind strongly as an example. At tea, when Mr. Simeon talked of divine love, I thought I knew there was such a thing as communion of saints. I left them with great desires after the spirit of Christ, and after the privileges attending communion with God.

12. For the last week I have had great want of spirituality,—carelessness, levity, and vanity of mind. It is a mercy that God, instead of giving me up to a reprobate mind, convinces me of the dreadful corruption of my heart. Last night I could not but tremble at the review of the thoughts which had successively passed through my mind in the course of the day, and which could not have been there, if I had been diligent in walking with God. My present ground of complaint is my extreme ignorance of God and myself. His service, if any self-denial is required, is often a burden to me; and every consideration I can propose to myself, every prayer for a willing heart, are often ineffectual, to make me love to do his will.

22. Was ashamed to confess to — that I was to be Mr. Simeon's curate;—a despicable fear of man, from which I vainly thought myself free. He, however, asked me if I was not to be, and so I was obliged to tell him. Jer. i. 17.

May 1. At church felt nothing so much as a want of seriousness. Walked with — till dinner, and talked for talking's sake, for my head was I do not



know where. Then went to St. Mary's, then walked with —; this continued employment with others on the Sabbath, fretted me exceedingly; yet when in solitude afterwards, I could neither pray nor read with earnestness; but laboured the whole day under a careless indifference about all things equally.

6. Walked to Shelford. Unsettled in mind, and unhumiliated in spirit most of the day. In the evening Mr. Thomason had a service which led me to think, as I was returning home, how very superficial my experience had been; so much so, that I should be at a loss to describe the real state of my soul. After my prayers, my mind seems touched with humility and love, but the impressions decay so soon.

7. — breakfasted with me, but I soon forgot the grounds I had seen for humiliation but just before. Was harassed with contemptuous thoughts of the ministry, but prayed that the character in Timothy might be mine. In my morning walk felt miserable through the pride and unbelief of my heart. Yet before I had finished, perceived the reasonableness of meeting with people to converse about their spiritual state, from the similar process used to form a physician, who is not content to look at his own body only, but repairs to an hospital, and marks the different cases, and inquires of the patients themselves.

9—14. Some days in this week my faith has been strong. I have rejoiced to go forth, and to brave the world. It was accompanied with more simplicity of heart than I usually feel. On Saturday felt great fear of man, and yet was determined to let slip no proper occasion of speaking out. Was quite fatigued with being so long with —. On expressing my dislike

of such company to W. he suggested that it might perhaps arise rather from feeling than principle; and this witness is true, for though I could perceive them to be in the gall of bitterness, I felt little of pity.

31. Had some disquieting doubts, why I should not speak to every one I knew and met about their souls. From repeated experience I know that this arises from an unwillingness to take up my cross; for at those rare seasons, when I have any love to Christ, no difficulties lie then in the way.

June 5. From reading some of Law's Serious Call, perceived the vanity and meanness of the thoughts of the carnal heart, and longed to live far beyond the world; and in the general course of this sabbath was more free from those vain and self-esteeming thoughts, which keep me very low in the divine life.

6. Rose at half after five, according to the impulse I received from reading Law. Breakfasted with F——, and spoke in praise of humility, but was not humble. Was grieved that I had not been faithful to God at dinner time, when the conversation seemed to call upon me to speak out.

11. This day I would with thankfulness number among my *dies fasti*. From having risen rather later than usual, I felt rather humbled at the remembrance of mis-spent hours; and while this frame of mind continued, all the powers of my soul were perceptibly rectified. The last three chapters of St. John were peculiarly sweet, and I longed to love.

12. Rose in heaviness through sinful thoughts seizing me at time of waking, and continued so during the day through manifold temptations. After St. Mary's in the afternoon, walked with —— and was

exceedingly irritated and hurried by conversation with him about religion. The wrath of man worketh not the righteousness of God. I felt grieved in my own mind, and troubled from the opposition of men, and I said, 'Oh that I had wings like a dove! for then would I flee away, and be at rest. Lo, then would I wander afar off, and remain in the wilderness.'

13—24. Passed in tolerable comfort upon the whole; though I could on no day say my walk had been close with God. Read Sir G. Staunton's Embassy to China. I have still the spirit of worldly men, when I read worldly books. I felt more curiosity about the manners of this people, than love and pity towards their souls. Sargent warns me to self-examination. His lively devotion in the midst of such snares may well shame me. May the Lord make him to be an example to us all!

25. I experience a want of variety in prayer, and am unable to pray with my whole heart and soul; as I observed in the morning. Lost the morning in endeavouring to construct some paper figures on dialing. Attacked with strong temptations in my walk, but through grace overcame them, although with pain, by recalling to mind the promises in the three first chapters of Revelation, "to him that overcometh," &c. Thought besides, has God commanded me to use self-denial merely to give me pain, and not rather to perfect my happiness? Was seized with excessive hilarity in company with H—— in the afternoon, which rendered me unfit for serious conversation, though H—— seemed inclined to it. This is frequently the case, especially after severe study either of temporal or spiritual kind. It seems merely ani-

full of awe I should be,—how much more  
I was about to meet God. As this was not  
attempt for a long time, I found it necessary  
the state of my own heart, in which I could  
ful neglect, but most lamentable ignorance  
. I commended myself to his mercy, and  
the guidance of the Spirit of Christ, but  
ed no true joy. I devoted myself to him solely  
rust that, when tempted to sin, I shall ren  
walk.

*St. John's, June 30,*

DEAR SARGENT,

\* \* \* \* \*

\* \* I feel ashamed that you  
any satisfaction in corresponding with me.  
knows how poor and shallow I am; and  
should ever arise to you by my means, i  
cribed to his wisdom, who can use the m  
ments to effect his purposes. What shall  
n for giving me such a friend as you are lik  
! One who fears not to give offence by  
truth and who would seek to improve

be at last a cast-away, or at least dishonour Christ through some sin, which for want of faithful admonition remains unmortified, how bitter would be your reflections ! I conjure you therefore, my dear friend, as you value the good of the souls to whom I am to preach, and my own eternal interests, that you tell me what you think to be, in my life, spirit, or temper, not according to the will of God my Saviour. You profess your need of humiliation. I wish my own experience could assist you in this the most important part of our sanctification. In examining myself according to your advice, on this head, it seems (for the work of inquiry is so exceedingly difficult, that I can hardly say with certainty what I have known, or whether I have known anything on this subject) that I seek humility rather from views of God's greatness and the example of Christ, than of my own corruption. Now, though the former views may assist in producing the effect, yet the impressions arising from them are necessarily transient ; whereas that humility which arises from just views of *ourselves* may be as abiding as our own consciousness, and be brought into exercise by every thing we do, or speak, or think. It has greatly distressed me to think, how slow my heart is to yield to the convictions of reason ; how unable to mourn, when I should be lying low in the dust. On reading the words of our Lord to the lukewarm Laodiceans, the form of the words is very striking and comforting. " Because thou knowest not that thou art wretched, &c., I counsel thee to buy of me eye-salve, that thou mayest see," so that there is provision made for those, whom of all others God holds most in abhorrence ; the blind, (to their sins,) the hard-hearted, and the

proud. Were it not so, what would become of me? Happily for us, "the covenant is ordered in all things, and sure;" and it is not left to our own wisdom, but to that adorable agent, the Spirit of God, to perform that good work which he hath begun in us. May we be both conformed to the bright image of the dear Redeemer, especially in meekness and lowliness of heart! I feel for you, lest by a fatal comparison with those around you, you should be induced to lower the standard of Christian morality in your own practice. This is a temptation, to which I am prone even here. But let us remember, that God judgeth according to every man's work, and not relatively. He marks his secret walk, and his view of him is precisely the same, whatever be the change of the opinions of the man of himself, or of others concerning him. Let us then walk in the Spirit— \* \* \* \*

D. has heard about a religious young man of seventeen, who wants to come to College, but has only £20 a year. He is very clever, and from the perusal of some poems which he has published, I am much interested about him. His name is H. K. White.

\* \* \* We remembered our friend Sargent at our prayer at Mr. Simeon's room on Thursday evening. Pray that I may have true piety and fitness for my work.

Your's ever,

HENRY MARTYN.

*July 10.* Great ignorance of my own heart, pride, censoriousness, and discontent have beset me for some time. A letter from Sargent recommending diligent self-examination, taught me how little I had been used

to look within, and I was somewhat humbled at not knowing how to describe my own state. I was much dejected at finding myself so low in Christianity, which sufficiently showed the truth of what had been said. Resolved, however, this week, to be earnest and searching in examining myself, and to be lying low in the dust before God. I ought to have my heart impressed with a sense of my weakness, misery, and sin.

17. Rose at half-past five, and walked a little before chapel in a happy frame of mind; but the sunshine was presently overcast by my carelessly neglecting to speak for the good of two men, when I had an opportunity. The pain was moreover increased by the prospect of the incessant watchfulness for opportunities I should use; nevertheless resolved that I would do so through grace. The dreadful act of disobeying God, and the baseness of being unwilling to incur the contempt of men, for the sake of the Lord Jesus, who had done so much for me, and the cruelty of not longing to save souls, were the considerations that pressed on my mind.

18—30. Gained no ground in all this time; was much distracted and unsettled for want of solitude. Felt the passion of envy rankle in my bosom on a certain occasion. Seldom enjoyed peace, but was much under the power of corruption.

30. Was so relaxed as to be incapable of any exertion of body or mind. It then appeared to me, that if I could not read, that was the time for visiting, but I sought to find some excuse for not going. Oh, the dreadful consequence of not obeying conscience. After some consideration, however, I determined to



do the will of God without shrinking from the self-denial. Wrote to recreate myself, and then it was chapel-time. Afterwards meant to go to visit —, but I suffered a trifling consideration to keep me away. At night a terrible thunderstorm came on. Instead of enjoying the solemn scene in sweet security, my heart was conscious of not having walked with God, and gloomy fear prevailed.

*Aug. 1.* Under great darkness and discontent, which continued through great part of the day, as I had no opportunity of reading. In the evening found some degree of peace in returning to the Lord. But all the graces of the Spirit are very low. Imperfect views of Christ. No realizing of heaven or eternal things, no happy walk with God.

26. Time taken up from half-past ten till two, in drilling the fellows and pupils. In the afternoon, remembered in prayer the reasons I had yesterday seen for activity in the work of the ministry, so far as it belonged to me. But though one's reason cannot but see how good it must be to be employed about that church, which He hath purchased with his own blood; yet how perverse is the will! It appeared to-day, when it was even in a better frame than commonly, to be very far removed from that pleasure and cheerfulness, with which the children of God do their works of love. No, instead of having my will swallowed up in God's, instead of hearkening to the voice of his word, instead of placing the happiness and joy of my soul in a constant imitating of the Lord Jesus Christ, in going about doing good; it is my will rather to sit down, to please myself with reading, and let the world perish. I see a great work before me now,

namely, the subduing and mortifying of my perverted will. What am I, that I should dare to do my own will, even if I were not a sinner? but now how plain, how reasonable to have the love of Christ constraining me to be his faithful, willing servant, cheerfully taking up the cross that he shall appoint me!

30. Was greatly distressed at not having spoken to an old man with whom I might have conversed, and again for not joining some gownsmen, to whom I might have done good, and for having attempted to begin a religious conversation with —— in a most unreasonable and uncharitable manner. My conscience was painfully wounded, as if by unfaithfulness to God, and my spirits depressed at the prospect of being much with men, and having to speak to them in spite of their contempt and hatred. Nevertheless resolved to do the will of God, whatever it might be.

*Sept. 4. (Sunday.)* Heard —— in the evening with great satisfaction. Returned home wearied with religious language, and found that not even prayer was profitable, without having my mind stocked with ideas, and impressed with awful thoughts of God. Heard —— on “Simon, son of Jonas, lovest thou me?” The having the Saviour uppermost in my thoughts, and speaking of him with delight and love, would be a severe criterion to me. Oh, what a hard ungrateful heart must I have, to requite the tender love of Christ in the way I do!

7. Under great anxiety all the morning, in the prospect of the service I had promised to do in the evening. After praying at noon, found myself somewhat more disposed to labour for the good of the souls of others; though the clouds of sin, which hide from

my view the excellences of active godliness, gathered again, and the pain and trouble of a perverse and slothful heart. I want greater deadness to the world; for I believe that my aversion to officiate in public, and at social meetings, arises more from a concern about the opinion of men, than from the actual trouble of it. A want of self-recollection on those occasions, which has led me to speak in prayer without thinking, makes me also shrink from it.

9. Walked to L— alone. My mind was cheerful and composed on the road at first, but found an emptiness of thought afterwards, for want of reading. Endeavoured to fix my thoughts on the subject of the use of imagination in religion. Was rather dispirited through fear of growing cold, as I advanced in life through the decay of this inventive faculty. But I could not so much as define imagination. I fear my mind is in a very uncultivated state, as it respects composition and exertion of thought; but I have not yet seen it my duty to alter the nature of my present studies. I chiefly want more deadness to the world, and indifference to the opinions of men.

10. Was most deeply affected with reading the account of the apostacy of Lewis and Broomhall, in the transactions of the Missionary Society. When I first came to the account of the awful death of the former, I cannot describe the sense I had of the reality of religion,—that there is a God who testifies his hatred of sin; “my flesh trembled for fear of his judgments.” Afterwards coming to the account of Broomhall's sudden turn to Deism, I could not help even bursting into tears of anxiety and terror at my own extreme danger; because I have often thought, that if I ever

should make shipwreck, it would be on the rocks of sensuality or infidelity. The hollowness of Broomhall's arguments was so apparent, that I could only attribute his fall to the neglect of inquiring after the rational foundation of his faith.

At night the subjects I had been reading fixed my sole attention. I asked myself the grounds of my faith, and why my experience was not, according to Broomhall's conceit, all a delusion. Previous to all revelation, he had convinced himself that the soul was mortal in this way. The soul exists, and is therefore extended, therefore material, therefore dissoluble. But by this mode of reasoning, he would prove that God was mortal. Hence by proving too much, he proves nothing. But independently of this, there are links wanting in every part of the chain. What is meant by extension? We do not know; it is something we perceive to belong to matter. But it cannot be hence concluded, that because a thing exists, it is therefore extended, unless it be shewn that nothing exists but matter. But this cannot be proved without arguing in a circle. Again, if it appeared that the soul were dissoluble, it would not contradict that opinion of the soul's immortality which we hold; namely, that it is immortal, not extrinsically, which no being is but the self-existent one, but only by the continued preservation of its Creator. His argument therefore in no way proves that the soul will die. Neither will the gradual advance or decline of reason in the early and later stages of life, nor the child's likeness in temper to the parents, shew it to be probable. Because were it so, no instance ought to occur, wherein a mortal disease did not affect the powers of the mind. Whereas many

gasp. The child's likeness in disposition may be accounted for, either on the hypothesis of the child's soul being produced by natural generation, or on the hypothesis that his body being similar to his father's, and the body affecting the mind, his mind is similar to his father's. Till this second hypothesis can be shown to be of no weight, or of less weight than the first, the first probable argument can be founded on it. But the first chapter of Butler's Analogy is a complete answer to all attempted proofs of the immortality and mortality of the soul. Still it seems difficult to discover the certainty of the immortality of the soul. If any could have attained to a conclusion on this point, one would suppose that the philosophers would have done it. But the Epicureans denied it. Plato was the first to assert the doctrine. What his argument was, I do not know. If they be founded on his hypothesis, that the soul is an immaterial emanation from the Deity, or soul of the world, they must be rejected. As far as I am able to suspend for a while my judgment, in my present notions. I should have

But I hear that there is a book professing to be a revelation from a Being, who in it is declared to have created me and all things else. That I had a Creator is highly probable, and that he should make a revelation is no way absurd. I therefore examine the evidences for the truth of his Bible. The genuineness of the books of the Old and New Testament is as clearly (and more so) established as that of any other book extant. Upon this, therefore, my mind is perfectly made up. Now, amid all the arguments for the truth of Christianity, the most irresistible to me, is the foreign testimony to the martyrdom of so many of the immediate successors of the writers of those books; for I can ascribe their endurance unto death, to nothing else but to their belief in the miracles of Jesus Christ, contained in those books. I feel perfectly convinced, therefore, by this, (not concluding the other argument) that the whole system of Christianity is divine.

I have been running on at random in metaphysics,—but to return. I am convinced that Christian experience in general is not a delusion. Whether mine is or is not will be seen at the last day. In making this journal, I pretend not to record all that I remember; and that, not on account of its minuteness—for nothing is strictly so—but because in some cases it would be improper to commit it to paper. I desire to collect the *habit* of my mind, to discover my besetting sins, the occasion of calling them forth, and the considerations by which I have at any time been stirred up to duty. May God in his mercy save me from the delusions of my deceitful heart, and pardon the indifference, with which I speak and think of sin, and of

... my notions of myself. I  
ashamed at my having such comforts ab  
at my own unprofitableness.

13. My want of Christian experienc  
with many disquieting doubts. ' I am  
so holy as I ought, but I do not strive  
soul wrought up to the highest pitch of de  
moment. But now if my salvation rests  
covenant of works, I should thus strive.  
therefore, that I am making grace an occa  
To another person making this objection  
answer, that those who have fled to Jesus  
of their own sinfulness and helplessness, a  
from the law as a covenant of works, ar  
only as a rule of life. But how shall we  
we make it a rule of life?

14. By a watchful endeavour to pres  
thoughts of my own meanness, and of t  
Christ, during my reading, my mind was  
tual, and more able to commune with G  
afterwards in company with C. was continu  
into levities, which my conscience condemn

power of them. Read Dr. Vanderkemp's mission to Caffraria. What a man! In heaven I shall think myself well off, if I obtain but the lowest seat among such, though now I am fond of giving myself a high one.

18. Prayed with some fervour for assistance in mortification, as I find myself little disposed to keep my body under. But afterwards gave way to many despicable vanities about my appearance, which soon spread darkness over my heart. At Mr. Simeon's, when he delivered his text from John xvii. 9, 10, I felt ashamed and provoked at my folly, now that I was about to lose the enjoyment I should otherwise have had from this subject, from the pain my sins had caused. After dinner read Hebrews xii. and xiii. and was in a composed frame throughout the remainder of the day. Many vanities sprung up imperceptibly at chapel, and again I omitted an opportunity of speaking for the good of others. My sins are more in number than the hairs of my head; well might I doubt the possibility of being sanctified and saved, were not that to make things worse. Mr. Simeon preached in the evening a most convincing sermon on Mark ii. 17. I could not but feel my need of a physician, such as Jesus; and also the folly of unbelief; nevertheless my sins pressed heavily on my heart.

19. Breakfasted with C——, and was much too conformed to my old behaviour of levity and arrogance. — drank tea with me in the evening; my hope of him has become more sanguine. May his will be thoroughly subdued to the obedience of faith! With — to-day, but seemed fearful of pressing home the humbling truths of the gospel, though he receives all I say with candour.



ardly, to be afraid to worship the  
before his rebellious creatures! V  
and discovered great selfishness and  
Fear of man again at table to-day, ne  
for that was unavoidable, but by le  
My heart condemned me, but not at  
the Lord is greater than our hearts,  
things. He brought it to my mind af  
I could not but appear to myself exce  
contemptible.

23. I was under disquiet at the  
future work abroad, encompassed w  
but I trusted that I was under the guid  
wisdom, and on that I could rest.  
calm and melancholy reflection on th  
world, the mighty power of God, the  
existence, and in prayer afterwards I dre

24. In a gloomy temper, from be  
cerned about the appearance of the  
enough to astonish and distress me, tha  
convictions of the perfect nothingness c  
the opinion of men. and above all of all

25. Had a sweet meditation in the garden, but much vanity of mind in the course of the day. — drank tea with me, but the world seemed uppermost in his thoughts. I ought to be more close in my dealing with the consciences of those, to whom I can speak on religion.

27. Designed to visit Mrs. S. but through delay and fear of my frame being unsuitable, I did not go, and so brought pain to my conscience, which was a proof that it was not in my heart to go; for if it were pleasant to go, I should not be easily satisfied with the excuses for not going.

28. It appeared this morning, as if I had been long absent from God. It is of his mercy that he restoreth my soul, and leadeth me in the paths of righteousness for his name's sake. Read Zechariah with Lowth. As I had fixed on two places to visit this evening, the prospect of it made me unhappy this morning. But in my walk out, I felt ashamed at having demurred at such a blessed work, as comforting the afflicted and instructing the ignorant, especially when hundreds of God's people, especially his ministers, are doing it with infinite pains and satisfaction in all parts of the globe. I perceived that the reason of my unwillingness to pray with others, arose not from anything else, than a vain desire of the esteem of men. For were I dead to the world and the opinions of it, I should speak in prayer with composure, and have the testimony of a good conscience. Whereas the remembrance of the pain succeeding hypocritical prayers, diffuses the bitterness of gall over the day, before the duty is done. Alas! I have much unmortified pride to subdue yet. When shall I live with

all hereafter find to be vain. What but the influence of the Spirit, shewing me my vile, desperate wickedness, can ever produce such a temper? I thought at dinner, with what deep submission should I work the work of grace, ere I to see some marvellous manifestation of his providence, or if my own death were fixed by his will! O Lord, let me glorify thee in the display of thy worthiness, of thy design in coming to the cross, and with gratitude for being spared.

\* \* I found it in my heart to pour out my soul to God. I was constrained to praise his mercy. Admire, my soul! the display of his power, the transacted works, the fulfilled promises of the Most High. Let me believe his mighty arm, and sing his praise.

29. A nervous headache prevented my rest. I passed the morning in the open air, striving to fix my thoughts on John iv. 10, on which I wrote a sermon. I could not make out much, but the thought of the living water brought me into a peaceful frame. But before I could

my danger be who walk so unstably ! Lord, save thy servant from presumptuous sins, that they have not dominion over me. Hezekiah's sin was vanity. Instead of directing the ambassadors who came to inquire about the phenomenon, to the knowledge of Jehovah, who had set the sun in the firmament, he thought only of gratifying his pride, by shewing them his treasures, &c. How many times have I fallen into this sin ? And had God left me every time, to shew me what was in my heart ? And did I fall into it again and again, without learning it ! Oh, the riches of his patience and long-suffering !

*St. John's, September 29, 1803.*

How long it seems since I heard from you, my dear Sargent ! \* \* \* I shall be anxious to know how you have been passing your summer ; not, I hope, as I have, amidst the din of arms. I give our drilling this lofty title, because a little is sufficient to disturb me. Too many resident friends in the university, have contributed not a little to the frittering away of my time. I mean, however, to leave the university corps forthwith, as the day of ordination (Oct. 23,) is drawing near. I am rather disappointed at having lost such a season of retirement. Our Lord led a very retired life ; his ministers, therefore, it should seem, ought to do so too. Yet I sometimes think that it is from too much indulging solitude, that I am so easily distracted in company. But how great must be your trials from so much worldly business and worldly pleasure ! How ought we, who are entrusted with the ministration of the Spirit, whose very breath ought to be prayer, to beseech God to preserve you

if interested but lawfully in other things less apt to take pleasure in religious me- studies during the last three months have Greek Testament, Jonathan Edwards on and on the Affections, and Bishop H favourite and mine. Never did I read language, such powerful appeals to the Somehow or other he is able to excite interest, say what he will. I have been the first volume of the Reports of the Society, who sent out so many to Ota southern parts of Africa. You would find of Dr. Vanderkemp's Mission into Caffr entertaining. It appeared so much so I could read nothing else while it lasted. my own concerns in this way, no material taken place, either externally or internally that my sister thinks me unqualified, though religious experience, and that I find great at the prospect of it. I am conscious, viewing things too much on the bright side more readily of the happiness of --

*Oct. 1.* Endeavoured to write on John iv. 10, but felt a degree of fretfulness at being able to produce nothing. G. staid with me an hour, during which time my temper and conversation were very different from that of my Lord and Saviour. Strove in my walk to rise from under the burden of corruption that oppressed me, by looking to Jesus. When I was beginning to shrink from the duties I had designed for the evening, a sight of my own real state, as saved only by grace, and so not my own, was sufficient to quicken me. But how dark and stupid is my soul in spiritual things! Oh let thy continual pity attend me still, O Lord! Read in Law's Serious Call, the chapter on Resignation, and prayed for it according to his direction. I rather think a regular distribution of the day for prayer, to obtain the three great graces of humility, love, and resignation, would be far the best way to grow in them.

H. drank tea with me afterwards. As there was in the Christian Observer something of my own, the first that ever appeared in print, I felt myself going off to vanity and levity, but was enabled to check it a little. Nevertheless the world and the opinions of the world clouded my views of God during the remainder of the evening.

6. Read Leslie's Short Method, and was exceedingly irritated at not being able to understand it as soon or as clearly as I expected. Finished the Greek Testament. This time of reading it over has been attended with great satisfaction. I was very impatient with my pupil this afternoon. This unhumiliated spirit ought to be a matter of very serious attention to me. Independently of other considerations, how unfit

duty, particularly that of speaking to a  
g others, which has of late appeared to  
limited extent and insuperable difficulty.  
as in some pain at not having joined — —  
walks, and speaking to them. Did I b  
seek their soul's welfare, I should not t  
ient to speak and offend them at once, as  
the duty to God as done ; but I should  
proper opportunities, when I might hope it  
fectual. But I want a willingness to  
santly for the good of souls with all self-de  
— came at seven and staid till nine : we s  
dispute, which continued without intermiss  
e time. He is as far from the truth as eve  
nate, but at the same time never offende  
sm or ridicule. The din of controversy  
s with heavenly-mindedness. Though I  
from a sense of duty, yet I took not heed  
, and lost all sight of tenderness and pity.  
I prayed to be sent out to China, and r  
e prospect of the glorious day when Chris  
lorified on earth. At chapel the music

servant of God, &c. in the Revelation ; but when I came to it found little pleasure. The sound of the music had ceased, and with it my joy ; and nothing remained but evil temper, darkness, and unbelief. All this time I had forgotten what it is to be a poor humble soul. I had floated off the Rock of Ages into the deep, where I was beginning to sink, had not the Saviour stretched out his hand, and said to me, It is I ! Let me never be cheated out of my dependence on him, nor ever forget my need of him.

12. Reading Paley's Evidences. Had my pride deeply wounded to-day, and perceived that I was far from humility. Great bitterness and dislike arose in my mind against the man, who had been the unconscious cause of it. Oh, may I learn daily my hidden evils, and loathe myself for my secret abominations ! Prayed for the man, and found my affections return.

13. Reading Evidences. Interrupted by the calls of some friends. In great unhappiness on account of the necessity of speaking to men for their good, and of some other things. \* \* \* This is a certain symptom of a sickly mind. All these things I should have taken as recreations at one time. But says St. Paul, " do thou endure hardness, as a good soldier of Jesus Christ." Let me not thus in the way of duty suffer trifles to daunt or disquiet my mind. Never be fearful or unbelieving, but keep body and mind under, through the grace of God.

14. How vain is it to strive unassisted against corruption ! How empty and ungodly that sourness and bitterness I feel at seeing the evil of my heart ! Alas ! repentance shuts the mouth, and victory over sin is obtained in silence. " Be still, and know that



I am God." " In returning and rest shall ye be saved—in quietness and confidence shall be your strength."

15. Was in a great bustle the whole day, yet in the general frame of my mind rejoicing. In my morning walk my heart expanded with joy, yet it was soon obscured by pride.

16. At church at first was in a most fretful state of discontent at the sight of my own vanities, and of my concern about the body. A few transient glimpses of the happiness of having the heart in heaven made me strive earnestly against my corruptions, and God gave me greater peace during the remainder of the service. The certainty of future glory appeared very strong to me in chapel, and filled my heart with many sweet affections.

18. As I had broken in upon the time of reading the Scriptures and prayer at noon, I was more than ordinarily careful to maintain a mind unaffected with human studies and earthly things during my morning walk; and the words "I will come in to him, and sup with him, and he with me," furnished me with many delightful views of the 'grace and condescension of my Lord.

19. Rose with my heart somewhat tender and humble, and suitable to this day, which was set apart for a public fast. I should have found this day far more effectually answering its end, if I had been less interrupted, (which I might indeed have managed by precaution) as my mind was disposed to dwell on heavenly things in a serious and solemn frame. I wished to have made my approaching ordination to the ministry a more leading object of my prayers. For two or three days I have been reading some of St. Augus-

tine's Meditations, and was delighted with the hope of enjoying such communion with God as this holy man. Blessed be God ! nothing prevents, no earthly business, no earthly love can rightfully intrude to claim my thoughts, for I have professedly resigned them all. My mind still continues in a joyous and happy state, though at intervals, through want of humility, my confidence seems vain.

20. At noon I read the fortieth chapter of Isaiah. Amidst the bustle of common life, how frequently has my heart been refreshed by the descriptions of the future glory of the church, and the happiness of man hereafter !

Pride shews itself every hour of every day ! O Lord, now that so few things happen to me to humble my soul, let thy Spirit secretly teach me what I am.

21. In walking I sought to ascend to God without a contrite spirit, and so I felt great dissatisfaction and fearfulness.

22. Went in a gig to Ely with B. Having had no time for morning prayer, my conversation was poor. At chapel, I felt great shame at having come so confidently to offer myself for the ministry of the Lord Jesus Christ, with so much ignorance and unholiness ; and I thought it would be but just, if I were sent off with ignominy. Dr. M——, the examining chaplain, set me to construe the xith chapter of Matthew : Grotius : To turn the first article into Latin : To prove the being of a God, his infinite power and goodness : To give the evidence of Christianity to Jews and heathens : To shew the importance of the miracle of the resurrection of Christ. He asked an account also of the Pharisees, Sadducees,

...never appeared so great at a distance. The conversation was frivolous. After being alone with one of the deacons, to my surprise, he spoke seriously, and desired him to read the Scriptures twice, at which he was much affected. I rose early, and besought God to give me an affecting sense of things. I seemed to spend time in vain, so dark and distracted. At length I began to feel the shame of my neglect and unconcern for the honor of the souls of my brethren, in having them without Christ. So I went to them again, and held on any opportunity, but found no success. Went to bed with a heavy heart of my hardness of heart and unsuitableness for the ministry.

23. Rose early, and prayed, not without fruit. I then walked, but could not find that happy sense of God's mercy in calling me to the ministry. On returning I met one of the brethren to whom I spoke on the solemn occasion: ...

those promises I made before God and the people ! After dinner, walked with great rapidity to Cambridge. I went straight to Trinity Church, where my old vanities assailed my soul. How monstrous and horrible did they appear in me, now that I was a minister of holy things ! I could scarcely believe that so sacred an office should be held by one, who had such a heart within. B. sat with me in the evening, but I was not humbled ; for I had not been near to God to obtain the grace of contrition.

30. Rose with a heavy heart, and my head empty, from having read so little of the scriptures this last week. After church sat with —, two hours conversing about the Missionary plan. He considered my ideas on the subject to be enthusiastic, and told me that I had neither strength of body or mind for the work. This latter defect I did not at all like ; it was galling to the pride of my heart, and I went to bed hurt ; yet thankful to God for sending me one, who would tell me the truth.

31—*Nov. 5.* Chief part of this week also taken up with writing on John iv. 10. yet with a mind less gloomy than last week. The subject indeed of Christ's free and gracious offer of the living water, tended to enliven my heart. Yet for want of more reading the scriptures, my prayers were poor.

6. Most delighted and happy this morning, at the thought of preaching the gospel, and felt as if I could place myself in the Saviour's stead, and as if my heart would melt at offering the water of life to the sons of men. But on reading over my own sermon, I was chilled and frozen at the deadness and stupidity of it. I commended it, and myself, and the people, to his

any, and to those I could have been willing to  
days together. After evening church,  
me I ought to read with more solemn  
otion, at which I was not a little grie  
azed. H. also, and my other friends, con  
my speaking too low, and with too little e  
ese things, with the difficulty I had found in  
mons, and the poorness of them, made me  
eedingly contemptible to myself. I beg  
d amazing is it to say) for the first time  
st be contented to take my place among  
ond-rate abilities; that there were men v  
ed me in every thing. I therefore first dis  
what profound ignorance and dreadful pres  
paltry worldly honours and pride had  
mbled at this conviction, I perceived it to b  
ugh it was certainly a novel thought to  
d and his more perfect creatures were  
ether, and I were cast out and forgotten.  
humiliations, which have been few and t  
with all the humility I imagined myself to  
ave still obstinately maintained my fancie

belong ; secondly, in being pained at discovering my inferiority to my friends in unimportant accomplishments. Oh that I may not be deceived in the consideration of the state of my soul in regard to eternity !

7—10. Employed in preparing the last Sunday's sermon for Thursday, and in writing on Heb. vi. 11. The convictions I had received of my extreme ignorance in spiritual things remained, and sometimes made me earnest for the teachings of God's Spirit.

13. I longed to draw very near to God, to pray him that he would give me the Spirit of wisdom and revelation. I thought of David Brainerd, and ardently desired his devotedness to God and holy breathings of soul.

18. In my walk spoke to three young men who were swearing. They seemed to be much confounded, and to take deeply what I said to them. I look forward often to the time of my hoped-for mission with joy. I hope my expectation of comfort in it arises from a desire to do something for Christ, though my great unconcern for souls here may well make me doubt it.

*St. John's, Nov. 18, 1803.*

I thank you, my dear Sargent, for your prayers on the day of my ordination. I rejoiced to think that many were putting up to heaven for me ; for much indeed did I need them. Neither at that time nor since have I been duly affected with the awfulness of the charge. Now that the composition of sermons will become easier, I hope to perform all the duties of the ministry with more attention than I have yet been able to give. Time and prayer will I trust, through

...any man or all my friends here, v  
the truth plainly; and so is the only on  
lowering my pride, eventually promotes my  
tion and peace. \* \* \* \*

have read Law, tell me your opinion of h  
rather a favourite of mine, though not  
faults.

I am, dear Sargent,

Yours ever truly

H. M

19. I expected to have enjoyed this da;  
private communion with God, but through c  
the time slipped away unimproved. Lea  
part of the 1st Epistle to Timothy by heart;  
I am in the ministry, the instructions on  
affect me very differently. Some of my acq  
drank wine with me. I was more careful abo  
ing them by over-much strictness, than of  
God by conformity to the world. They left  
my spirit wounded. I felt that I ought to l  
up my heart to God in secret for them, as  
laboured for them.

tering servant. I groaned under the corruption of my heart this evening in prayer, and prayed and longed for grace to purge me thoroughly, and retired to bed with a meek desire of living entirely for God.

21. In the afternoon, before going out to visit the sick, the pride and laziness of my heart made me appear detestable to myself. Thou, Lord, only, canst know the hidden evil of thy creature. Let thy continual pity defend me: let thy gracious Spirit cleanse me!

22. In my walk was in great heaviness: till towards the latter part of it I held fast by Christ, and seemed able to make his will mine, though still with many vain and cowardly imaginations. At seven went to the society of young men, and explained the 50th Psalm with great composure. In prayer God vouchsafed the spirit of supplication. For the first time I found myself happy in this social exercise; my desires after God were clear and strong, and it was with great unwillingness that I left off. My joy during the rest of the evening was very great, though there were many approaches to spiritual pride.

23. Towards the evening much strong propensity to the gratification of self-will, and much pain at thwarting it. Began to seek God in solemn prayer for fitness for the ministry, in which I continued about half an hour, entirely on the subject of the resignation of my own will; and I gained so much light, that it appeared monstrous and horrible, that any creature should seek its will in opposition to God's will.

24 to 26. My soul has been struggling with much corruption, summoning up courage in the name of God to fight the fight of faith with never-ceasing exertion, and yet soon sinking again into evil tempers, distrust,



and despondency. Oh ! my spirit faints for holiness ! When shall God be glorified by the entire renewing of this sinful heart ? Oh that the powers of my soul were awake to God and the good of my fellow-creatures ! But truly I am an unprofitable servant !

27. I was much interrupted in reading the Scriptures this morning ; yet my spirit found delight in retiring from the world and forgetting its concerns, to live with God and walk with God. I longed to be entirely delivered from the opinions of men, and to approve myself unto God. Heard Mr. Lloyd preach on Rom. vii. 12. and his observations to me afterwards tended to impress on my mind the advantage of having my condemnation by the law continually before me ; for oh how light and trifling would every painful duty appear, could I but keep in mind God's sparing mercy ! And how ought I also to remember it on the score of humility and seriousness ! Mr. Lloyd observed, that these thoughts tended to preserve a consistency of character. How closely did this apply to myself, who do such dishonour to Christ ! Read and prayed with the same sick woman ; she and all the people in the room, about five in number, seemed to be in profound ignorance. I strove to charge her sins home to her ; but this is a very unacceptable task to most people. This parish, which has heard the gospel for between twenty and thirty years, is still in a most lamentable state for want of the minister's testifying from house to house. May the Lord fill me with more zeal in doing this business, both at Lolworth and in the parish at Cambridge ! In the evening my sins appeared more in number than the hairs of my head. I remembered with horror the multitudes I had been

guilty of this holy day; how many proud and vain thoughts, how much forgetfulness of God and want of every grace appeared in the course of it! The pride of this wicked heart I seem to have made no way in subduing. The pain I felt at the kind admonitions of friends too plainly shewed this. Yet I can commit the sanctification of my soul to Christ; and it is my comfort and support to think, that "he is of God made unto me wisdom, and righteousness, and sanctification, and redemption."

28 to 30. The work of visiting the people of Cambridge, and reading to and praying with them, appeared hateful to me; but through grace, my self-will did not prevail. On 30th particularly, after much painful striving in prayer, I gained some relief and hope of delight in every part of the ministerial work. All the arguments, of which any one is of infinite and everlasting moment, seem to be ineffectual to bend the stubbornness of my heart, unless the Spirit convert it. The sixth chapter of Isaiah, and the meditation of the precious value of men, though disguised by the low pursuits of trade, or buried under the rubbish of poverty and ignorance, had no power to influence my perverse and senseless will. All these things manifest a low state of Christian experience; but they must be recorded.

*Dec. 1.* Felt a serious submission to God this morning in prayer; but never since my ordination have I been without care. Hoped to enjoy some of that peace and joy I used to feel in reading Isaiah; but was interrupted. Was strengthened and composed by reading Heb. x. and learning it by heart. Endeavoured to seek God in my walk. \* \* \*

yet ease and attachment to the comfort  
had a tendency to produce a weakness  
makes me but ill-disposed to endure  
watchfulness against these things though  
studied unconcern about the flesh, I re-  
found the benefit besides in the fear  
which I viewed the labour and difficulties  
of future life. Found great insight into  
Heb. xi. and thought I should hereafter  
steadily by faith.

3. The incessant employment of my  
the necessary business of my life, pre-  
sermons, sick, &c. leave far too little time  
for meditation; so that I know little of God.  
Resolved I would gain some hours for  
sleep, if there were no other way; I  
morning in consequence of sitting up so

4. Called at two or three of the  
houses, and found them universally in  
found state of ignorance and stupidity.  
home could not perceive that men who  
knowledge should be

5. Rode to Lolworth. On the road, all my endeavours to obtain some sweetness in divine thoughts in my own strength were fruitless; but when I resigned all the concerns of my spirit into the hands of God, that he would deal with me according to his pleasure, I found some pleasure in being nothing. In the afternoon, — stayed with me; but our theme was learned rather than practical divinity. He is, however, a dear and valuable friend, for telling me freely of my faults. In prayer this evening I drew near to God, and besought him to make me a very different soul from what I should be likely to be, by taking my train of thinking from the language of professing Christians. They all excel me in Christian tempers; but man even in his full perfection is but a broken cistern.

6. Passed the whole morning reading Heb. xi. and before my usual prayer, — called to walk. I told him my opinion about his neglect of public worship, and private opportunities of advantage, very freely, but perhaps too harshly. Let me dread lest I quench the smoking flax; resolved to win him if possible by more tenderness.

7. At night strengthened considerably: I never before felt so calm and steady a resolution to live in continual self-denial, to fight hard every day; and it appeared, that whatever I could be possibly called to endure was nothing; such a mercy was it that I might hope for salvation!

8. Rose early, and in prayer had something of a suitable frame, that is a contented waiting upon God. It was my desire and prayer to mourn for sin, and to be poor in spirit. G. joined me in my walk, and as

be destitute of grace.

25. (Christmas-day.) Discontent at not having finished my sermon prevented me from enjoying the morning of this blessed day, when so many were giving up their praises for the gift. Yet on Monday at Lolworth, I rejoiced in the view of my reconciliation to God, and the prospect of happiness in heaven. Oh, to get beyond the world, and to be among the angels if I were elsewhere, with my life hid with Christ in God,—how sweet and peaceful!

28. The morning was spent very uneasily from not having had a fixed plan. Lost much time in looking out for a text for next Sunday; and gave up some devotion in learning some of the cxixth Psalm. In the evening, the first leisure I had gained after a long interval, I hoped to draw near to God by meditation, word and prayer: that blessed man Baxter, in his ‘Saint’s Rest,’ was enabled to kindle such a flame of devotion and love, as I have long been desirous to. I strove to keep the future happiness steadily in view; but the want of a humbler spirit made these contemplations appear delusive.

to be attributed, partly to sloth, and partly to having devoted too much time and attention to the outward and public duties of the ministry. But this has been a mistaken conduct. For I have learned, that neglect of much and fervent communion with God in meditation and prayers, is not the way to redeem time, nor to fit me for public ministrations. I have had few seasons of joy since my ordination; for many of the duties of the ministry have called to light the hidden evils of my corrupted heart, and my exertions in prayer have been to keep them under. I have however much to complain of in slothfulness in that duty,—that I do not stir up myself to lay hold upon God. Oh may I live very near to him the ensuing year, and follow the steps of Christ and his holy saints! It will be attended with much self-denial and warfare; nevertheless it yieldeth the peaceable fruits of righteousness to them who are exercised thereby.

3. A sense of my present deadness and unprofitableness determined me to devote the day to fasting and prayer; but I could not get near to God: in all my confessions for myself as an individual, or member of the church or nation, I could feel no contrition; nevertheless, though the cloud hanging over the nation, and my own pride, cast a heavy gloom over my mind, with a sense of guilt, and of God's displeasure, I strove against an evil heart of unbelief, which tempted me to depart from the living God.

4. Rose late, as I have done several times, and when this is the case, I seldom begin or perform the duties of the day with satisfaction. Read much of 'Edwards on the Affections,' about humility, and was much profited. In hall and in the combination

room, I sought to exemplify a Christian spirit by mine, and found by those moments of recollection, when I was able to do it, that my usual temper and conduct differ very widely from what they ought to be. In the evening my soul drew near to the Lord, and pleaded with him a long time for understanding and strength, to fit me for a long life of warfare and constant self-denial. I prayed to see clearly why I was placed here, how short the time is, how excellent to labour for souls, above all to feel my desert of hell, grace to enlighten my eyes in those dark and gloomy seasons of outward trouble and desponding faith, grace to enable me to despise the indulgence of the body, not to shrink from cold, and hunger, and painful labour, but to follow the Lamb wheresoever he goeth ; and that he would bring all these things to my remembrance the next, and every succeeding day. But my want of humiliation was apparent and painful. My soul longeth for perfection, but has not yet learnt the secret of happiness,—a poor and contrite spirit.

5. I retained on my mind the savour of last night's meditation : for humility seemed to be my object, if not my temper. Preached on Isaiah lxiv. 7. Oh, let not my sermons rise up in judgment against me !

6. At the society I was very dull, both in exhortation and prayer ; and so were the people. There were but six ; with little appearance of devotion ; the sense of my exceeding unprofitableness was very humbling to me : yet it had not the effect of drawing me away from God ; and so I was contented to be thought little of by men. I rightly attribute my present deadness to want of sufficient time and tranquillity for private devotion.

7. Hoping to gain some motion and liveliness to my mind, I sought to give it recreation this morning, by reading some of Thomson's 'Chemistry,' and Jon. Edwards on 'Original Sin.'

8. Full of anxiety ; relieved at times by prayer. Preached at Lolworth. Called at three of the houses, and found them as ignorant of the gospel as heathens. Oh, let it not appear at last, that the Lord hath hid his face from them, on account of the unworthiness of their teacher ! May he pour out his Spirit upon them and me, that I may warn them even with tears ! The little appearance of life-devotion among the people of Lolworth, either at public worship or at other times, and returning home in a cold snowy night, had, I suppose, these melancholy effects upon my mind, and made me dispirited at the prospect of missionary hardships. I got most nearly to peace and happiness, by labouring to feel myself the meanest of God's creatures, and the desert I have of being consigned over to eternal punishment.

*St. John's, January 9, 1804.*

I heard of the death of your brother, my dear Sargent, some time ago ; but I had neither inclination nor leisure to write to you immediately after. I hope the first impressions of grief are now somewhat worn away, but that you retain that blessed effect of sanctified sorrow, a tender spirit, which to me at this time appears so desirable, that I could be willing to suffer anything, or do anything to obtain it. I trust that the melancholy event has, in answer to your prayers, been beneficial to ——. If not yet in the degree you could wish, yet cease not to pray for her. But how



exert all the powers of the soul unceasingly in  
g the flesh; but these resolves are short  
sometimes through forgetfulness, sometimes  
weakness, I find myself giving way to ever-  
self-indulgence \* \* \* \* You t  
me time ago, that the multiplicity of busines  
ould attend me as Mr. Simeon's curate, woul  
little time for reflection on my future plan  
uly I find your prediction fulfilled: for the  
tion of sermons, and preparing for the s  
confines the hours of devotion into far too  
compass. Nevertheless I have found my spir  
ined by these more active parts of the minist  
perform with willingness those duties fro  
nce I used to shrink. \* \* \*  
arewell, my dear brother,—amidst all the a  
the gospel, and truly they are not few, we s  
e made partakers of its consolations. The  
ation of the eternal world is of necessity  
appiness, and your's I hope by choice: fo  
is world demands your attention more than m  
e learnt to give it its right value. In our

11. At the funeral of Mr. Mann, at Lolworth, felt very solemnly : though the entrance into eternal joy, when my body should in like manner be laid in the dust, appeared too good to hope or believe.

12. Walked about with Professor Farish till church-time. He observed that if I went out under the patronage of the East India Company, there would be more danger of worldly-mindedness : on my own account I should prefer a state of poverty.

13. Was dissatisfied at not rising so early as I might : these instances of self-indulgence have a very bad effect on my temper. In the evening at —, and met about fifteen or sixteen there. I delivered the subject I had been thinking on ; but with little animation. My mind enjoyed, during the rest of the evening, a sweet serenity and peacefulness. It did not amount to spiritual joy : yet when did I ever experience such happiness in the days of my vanity ?

15. Walked half an hour by the river-side after dinner, endeavouring to compose my mind for extempore preaching, and this I accordingly did at St. Giles', on Matt. v. 3—5, though by no means to my satisfaction ; nor ever yet in the pulpit, or in public addresses, have I experienced any sweetness of spirit. Called on one of the old women in the alms-houses, a truly contrite soul. Drank tea at — ; was somewhat comforted in the evening by Mr. Simeon's sermon on " Sing, O ye heavens, for the Lord hath redeemed Jacob ; " Christ's atonement was my only ground of hope and peace.

16. Went to — to breakfast, labouring to maintain heavenly-mindedness and humility ; but for want of more reading, retirement, and private devotion, I

ceive, humiliation, for I felt no love towards  
man, and could make no petition ; but no  
reading Edwards, I was able to pray with ser  
and strength. Of what an unconquerable r  
spiritual pride ! Went to Mr. Owen's to  
he sometimes amused, and sometimes edified  
his conversation. Sat up till two in the  
losing my time by uncontrollable wanderings of  
n self-examination.

12. Had some freedom and comfort in p  
the middle of the day ; and amid much ca  
and despondency, had many reviving views o  
O the exceeding emptiness of my mind for  
more reading of the word of God in private !  
at Professor Farish's ; but left at five to go to  
Here they expected, I suppose, that I should  
conversation with them ; but I was utterly un  
through want of preparation on a subject of  
ion, I was uneasy. However, I lifted up my  
he Lord, and he helped me to explain and ex  
beginning of the 6th chapter of Matthew.  
he people are edified through the divine

in poverty and heavenly-mindedness am I daily with my pupil ! yet these little events of life are proper trials of Christian temper. In prayer I drew near the Lord, and rejoiced to repeat before him my determination to do his will. Now that my mind was easy, one would have thought, that the prospect of the ministrations in the evening would have been delightful. But no such thing. Now that I had got rid of one difficulty, my perverted heart sought out another. I was not prepared for the evening ; then was I constrained to wonder at the patience of God ; then did I see it good to be afflicted, for the moment the rod was removed I was going astray. O Lord, guide me by thy own counsel. It is not in man to direct his steps. Do thou act towards thy blind creature according to thine own wisdom and love ; the natural bent of my heart is to depart from thee—keep me through thine own power through faith unto salvation. I see the reason why Jesus would not remove the thorn out of St. Paul's flesh. Now, O my soul, that thou hast found rest for awhile, quicken thou thy face towards heaven. 'Now that thine enemies cease to molest thee, lose no time in getting forward. O that I might feel resolved to wrestle with God ! In the evening prayer I designed to have dwelt entirely on love, that I might receive it from God, but found so much reason to pray for humility, that I could think of nothing else.

21. Pride filled my heart with evil surmises this morning when I rose. There is no living without humility. Found that peculiar kind of self-aborrence in prayer this morning, (as I have often felt when expressions of egotism were hateful,) which, unaccountable as it may seem, always accompanies a humiliation

happy spirit, and struggled against it, and  
love it. The 54th chapter of Isaiah, and 3rd  
of 1 John afforded me much refreshment.  
Under the sense of my ingratitude to God and  
tenderness to the poor people at Lolworth filled me  
as having existed habitually in me. P  
however, removed my unwillingness to duty  
truthfulness, and I went forth disposed to visit  
people in Wall's lane. The awfulness of the m  
pressed on my mind deeply. O that I might re  
what it is to watch for souls, as those that  
give account!

23. Went by the Telegraph to London, wi  
thoughts taken up at first with happy views of  
t afterwards they wandered dissatisfied up  
things around me.

24. Rose early, and with great difficulty a  
right spirit by prayer. Learnt some of Psal  
d cxix. by heart. Thought little of God dur  
walk through this great city; when I did, how  
as with much affection. Distracted by the  
this place. and the dissipation of my tl

mean thing that I am ! but I am contented to remain contemptible among men, so that my heart be thereby made in any degree more fit for the residence of God.

26. Walked to the India House to Mr. Grant, who desired I would come down to Clapham. So I went with Mr. Grant, and upon the road he gave me much information on the state of India. He said that the language spoken by the natives who lived in the English settlements, was the Hindostanee, which was a mixture of several languages, Arabic, Persic, Sanscrit, a sort of lingua franca ; but that the Bengalee was the vernacular tongue of the bulk of the native inhabitants, and must be acquired by missionaries amongst the Hindoos ; that it would be absolutely necessary to keep three servants, for three can do no more than the work of one English ; that no European constitution can endure being exposed to mid-day heat ; that Mr. Swartz, who was settled at Tanjore, did do it for a time, walking among the natives. We arrived at Mr. Wilberforce's to dinner ; in the evening we conversed about my business. To Mr. Wilberforce I went into a detail of my views, and the reasons that had operated on my mind. The conversation of Mr. Wilberforce and Mr. Grant during the whole of the day, before the rest of the company, which consisted of Mr. Johnson of New South Wales, a French Abbé, Mrs. Unwin, Mrs. H. and other ladies, was edifying ; agreeable to what I should think right for two godly senators, planning some means of bringing before Parliament propositions for bettering the moral state of the colony of Botany Bay. I had some conversation with the French Abbé about the authority

7. Evil tempers, and dark perverted views of things, made me unwilling to pray this morning by prayer the Lord restored my soul, and led me the paths of righteousness for his name's sake. I have strong heart-searching desires after grace and holiness; but these are like "the early dew;" and I want of a contrite spirit, that my purposes of living in view of one thing are so unsteady. The deformed pride of my heart makes God behold it with displeasure, and throws a veil over all the bright and joyful prospects in religion. In prayer before dinner, after much distress, I drew near to God, and received strength and consolation. After being much in company, I declined to go out in spirit, but the music and the sight of the beautiful scene of solitude had the effect of fixing my thoughts on heaven.

8. My whole morning prayer was taken up, as usual, with the Lord's prayer, and I was of late, in labouring after a humble and contrite spirit. Drank tea at Mr. Newton's; the old man was very civil to me, and striking in his remarks on the state of the world; On my return I found myself unhappy, and I spent the evening in prayer and reading some scripture. I received

it more, and I know it is the one thing needful for my peace.

29. (Sunday) Read Isaiah liv. after breakfast, with some consideration and profit. . . . On coming home, I retired to my room, and had a most affecting reading of Isaiah liii. The arm of the Lord seemed to be revealed to me. What manner of love was it, that the Lord should be *pleased* to bruise him ! I found it in my heart to grieve at the sufferings of Christ, and the sins that occasioned them, and not to seek for any of this world's enjoyments, when Christ was such a man of sorrows and acquainted with grief. I hoped that my soul would have been tender and humble the remaining part of the day.

31. Began the day in hopes of being able to keep steadily in view the eternal world, and to walk humbly with God. Alas ! I have little fear of God before my eyes, and seem to be little aware of the peremptory commandment of God. I go on from day to day indulging indeed no sin in my heart, yet feebly pressing towards the mark ; yet I seem to imagine that a slight review of the defects of each day is sufficient, \* \*

\* \* \* \* May the Lord give me repentance unto life, open my eyes and give me a holy fear, lest after having preached to others I myself should become a castaway. Read Isaiah—at 1 we went to hear the charge delivered to the missionaries at the New London Tavern in cheapside. I shook hands with the two missionaries, Melchior Rayner, and Peter Hartwig, and almost wished to go with them ; but certainly to go to India.

Returned and read Isaiah, and retired in hopes of holding communion with God, and receiving strength



ere—— preached on “ the blood of sprinkling,  
eaketh better things than that of Abel.” W  
know, as he asked, of the cleansing efficacy  
ood of Christ? The continually open fount  
at precious blood is an encouragement to me to  
pardon after repeated falls; but do I not wa  
refully under the covenant of grace, than I  
under the covenant of works?

Feb. 1. Walked with M. to the British M  
d though I saw there much for which I could a  
orify God,—as the varieties of birds, fishes, r  
nerals, &c. and the works of his intelligent cre  
I was plagued with the workings of an evil,  
ssipated, discontented heart.

3. Went to bed with an earnest and hopeful  
living in poverty of spirit and a sense of n  
worthiness.

4. The temper I wished to retain was a so  
eat tranquillity to me this morning. I was  
oppressed with care, yet I checked the sugges  
oth by considering the example of Christ :  
faintness in the present day and was rather hu

5. (Sunday.) In preaching at Lolworth was more serious than usual, and felt an earnest desire to persuade them to commit their souls to Christ. During my ride home I was much depressed by reflecting on their extreme ignorance; yet through the miserable perverseness of my heart, instead of pitying them, I felt the strongest dislike to going to Lolworth, or to any such kind of work. What a spirit for a missionary! But I looked up steadily to Christ, and though the prospect of such uncomfortable ministerial labours damped my spirits, yet I encouraged myself with the examples of Christ and his wise and holy servants, now with him in glory, who once passed their lives in such services. I considered too that such difficulties were beforehand to be expected, and that, unless I suffered with him, I should not reign with him.

6. All my prayers should be full of important petitions, and should be attended with so much diligence, as to make me remember the subjects of them, and wait for answers. Yet I scarcely remember about what I prayed this morning. At dinner to-day I fell again into that self-indulgence which I determine to avoid. Want of self-denial in the little things which concern the body, &c. unspeakably enervates the soul, and wounds the conscience. I sat down in the evening to read the Scriptures for my own comfort, and was able to give many hours to it uninterruptedly. How unspeakably awful is the latter part of Mark ix. Oh! have I considered what it is to be in hell for ever, and that my sins really deserve hell? Oh Holy Spirit! decide my mind when it is doubtful. Let me perceive how rich the mercy is for me to be permitted to flee from the wrath to come. Let me see how slight are

deep enough, or lest my sins should be unpardoned  
but the blood of Jesus Christ cleanseth from all un-  
d if there is any state of mind I desire, it  
y, but grief; for then I feel my footing sure  
tter disposed to diligence, sympathy, and hea-  
ndedness.

8. Prepared for the evening in a more cheerful  
But anxiety on that account (constantly) dis-  
ose sweet and heavenly thoughts which, at inter-  
ose in my mind. Even this condition is in-  
eferable to that of those, whose minds are oc-  
nted in the pursuit of dangerous trifles; where-  
als, which either arise from ministerial or Cl-  
ties, are for my present and eternal welfare  
t the Lord be provoked at my continual obsti-  
I am indeed as a bullock unaccustomed  
ke; but may He, by his own gracious influ-  
odue my stubborn will. Drank tea at ——'s.  
re so many people crowded in a very small  
at my faculties were quite clouded. I found  
difficulty in explaining the first chapter of Revel-  
I was very unprofitable: and what was wor-

yet I found myself soon at ease, and particularly disposed to dwell on the prospect of the world to come.

9. Found I had been getting into shortness in prayer. How can I expect the comforting and sanctifying presence of God, without "watching unto prayer with all perseverance?" At church preached on "Enoch walked with God." O how much is contained in that text! What holy breathings of soul, what familiarity with God! What acquaintance with his ways! It was to-day my constant desire, though not my attainment, to be truly humbled; without this temper I cannot pray aright. It is a hard proud heart, that keeps me from rejoicing in God.

10. In prayer (about this time,) I desired the true spirit of contrition; but for want of variety in expression for prayer for this grace, my petitions slip through my own mind unheeded, the words not exciting corresponding ideas. The subject I was considering this morning, namely, why we should sorrow for sin when it is forgiven, was very comforting. I expect more profit yet from the further prosecution of it.

11. Enjoyed much delight in the happiness of a soul bought with blood. I had a more clear view of the dispensation of redemption than ever, and felt also assured of future glory. How trifling then did all expected difficulties appear! though these happy moments soon passed away, yet blessed be the Lord for them. Such Elim refreshments encourage me to urge my dreary way with speed through the wilderness.

12. Had some desires in prayer for the good of my Lolworth people. On my ride thither, I was in general able to cleave to God, though sorrowful, and

... and called place, to which  
ould not vouchsafe his presence, but now  
y in a more cheerful mood.

3. I took my walk in great distress about  
of preparation for the evening; yet I p  
t in God, and seemed to feel a spark of  
dst all these billows of corruption and t  
eed I seem used to these trials, and the r  
ce of past assistance helps me onward.  
l I minister with a heavenly sweetness in m  
rt? when shall I have high and exalted vic  
glorious ministration of the Spirit? In pra  
t, I had a solemn sense of the presence of  
was conscious that he heard me.

4. I enjoyed for a while the liberty of  
ngaged, but it had the effect of leading my  
ay. Sat down to read at last, with a more s  
iety of mind. O what happiness is there  
t weaned from the world, and undisturbed l  
plexing vanities! But I am very far from a s  
yment of these things. In prayer at the so  
with —— afterwards, found to my sorrow, t

appropriate more time to myself. I had some little doubt whether I was doing right, but begged of God that I might improve the time I had taken for myself. Began to think upon Mark viii. 34, but spent several hours in vain attempts to define the extent of self-denial, and to define it at all. Alas! the days that I lose! I am an unprofitable servant, Lord, teach me to redeem my time.

16. Breakfasted with M. and B. but though I had solemnly engaged in prayer, with a sense of the importance of a deep seriousness, and earnest improvement of the talent of conversation, I was neither profitable nor sober-minded. Prayed over the promises in Isaiah xli. xlii. xliii.

17. I rejoiced that God had made this life a time of trial. To climb the steep ascent, to run, to fight, to wrestle, was the strong desire of my heart. I was sometimes in doubt, whether this were not merely the vain and proud spirit of the heathen sages; but passages enough of scripture occurred to remind me, that the spirit of the gospel was self-denying. As I walked afterwards, this temper still remained. All those duties from which I usually shrunk, seemed but recreations; and the sight of the vaulted roof of azure, bid me aspire to reach it by treading in the footsteps of Christ. At five, went to Mr. P.'s, and without clearness spoke to them on "Thy will be done." Went away feeling the iniquity of my holy things; for though fluent in prayer, I found myself unimpressed with the ordinance at which I had been ministering.

18. In prayer at noon interceded seriously for the people at Lolworth. I prayed particularly that I

... happy and heavenly to  
e kept out of my mind, by reading at  
ead of praying there. Preached at Lolw  
ek. xxxvii. 11—13, but not intelligibly, and  
animation. The two families on whom I  
rwards, seemed incapable of comprehend  
ending to any saving truths. Alas! how  
ect they should feel life from my preaching  
e it not myself! Yet I feel disposed to labo  
yer for improvement.

10. I found after dinner, the presence of m  
rayer; how great is his mercy, that withou  
ticular meditation or reading, he permitted  
ak freely, and to look off for a time from  
cerns, even of a religious kind, which, throug  
kness, either of knowledge or faith, often di  
burden me! After giving the afternoon t  
ect, I went very cheerfully to Mr. Phillips's  
ke on the subject of temptation, from the w  
od did tempt Abraham." Stammered out  
unintelligible things, which did not seem at  
ge their attention. Went away humbled

called on me to walk, but as my heart was heavy, I could not introduce with success any religious topic; but rather, I fear, betrayed a satirical temper, which I detest, conceiving it to be the most opposite to a Christian temper of any. \* \* \* \* O

let me live in a holy superiority to those earthly things, which would tempt me to sin by producing anger! Never a day comes without annoyances. Every day my will is thwarted. Let these trials but issue in my sanctification, and I will welcome them all. I trust and hope, that from them I have learned in a great degree the evil of sin, a humbled and tender spirit, and a subjugation of the will to God. Yet amid these trials of my faith and patience, my walk is not close with God, as far as it regards the manifestations of his presence. I seem to pray to a God not angry, but indifferent about my prayers. This I know to be occasioned by my not reading Scripture enough for myself; for if I were in company with another being, I should not be much the better for his presence, however much I might speak to him, unless I were to hear his voice.

23. Stayed up so late last night, that I could rise but just in time to receive C—— to breakfast; but it was neither a time of profitable conversation, nor an exercise to me of a heavenly temper. After he was gone, I sat down to read a newspaper, forgetful of having had no prayer; and though I recollected this in the middle of it, I continued reading, thinking with myself, that I might as well finish, and so have done with it. In prayer afterwards, I hardly knew in what manner to approach God, and how to address him. I could not dare to confess the sinfulness of that, which,



after a long deliberation, so little have I broken the habit lately of not listening to the body. My prayers, new and original subjects of petition seem to come more often before me.

I was quite overcome with sleep in the evening. On going to prayer I recovered myself; but my prayers, though generally four times a-day at intervals, are very poor and short. I do not engage in the world willingly, but I am satisfied with a narrow and short transition, from things temporal to things eternal.

26. (Sunday.) Strove to maintain such a sense of the blessedness of the Sabbath, of the comfort of the mind which becomes me, of the excellency of teaching the gospel, of the earnest desire it behoves me to feel for the salvation of souls, as I knew I ought to feel, and then did feel. On my ride to Northworth, was more right in spirit than I have been some time past. The inclemency of the weather affected me less; I found the presence of God in my heart, with which I felt that the most dark and solitary place would be pleasant. I offered up prayers also for the poor people to whom I was

weakness a reason of its not profiting them. I thought it right to accept an invitation to drink tea with Mr. — at Lolworth, in hope of being able to conciliate him.

Mr. Simeon's sermon this evening, on Ezek. xxxvi. 32, was very humiliating to me. The hymn before the sermon, in behalf of ministers, seemed to draw down a blessing at the time upon my soul.

27. Very narrow in my petitions this morning; chiefly on one point, that my business might not confuse my thoughts, and lead me away from God, which I think was answered. During my walk I felt an aching void. My heart was not forcing itself from God's service, or to sin; but it was unable to find any subject of desire, or fear, or occasion of prayer, except that light and earnestness might be given me. This extreme emptiness must be owing, I think, to not reading more of his word in private devotion, which I have determined to do; for it is a duty superior to the duties of the ministry, which indeed I cannot perform well without it. Yet the pressure of business tempts me to shorten the time which ought to be devoted to God. After dinner, found a few moments of prayer produce a blessed effect in recalling my mind.

29. Employed about my sermon all leisure hours. I was more serious than for some time, and during my walk, felt and lamented the evil of faithless prayers, and irreverent ejaculations.

*March 1.* During my walk I had not humiliation enough to be happy, but yet I was so impressed with the necessity of self-denial, that no further difficulty terrified me.

2. At night about my sermon, read the latter end

6. All the morning I sought to reach a greater earnestness in prayer. It was my ear to walk in the fear of God's holy name, have a more awful alarm about my state, and to feel his displeasure. Looked at an iron foundry in the furnace: the fierce fire raised many solemn ideas of God's power, and of hell.

7. At church this morning I began to minister with the most daring indifference, as if it were a loss of time, not regarding the presence of the Lord before whom I ministered; but afterwards God showed his mercy on me, and taught me to tremble; that I could never be more profitably employed than in doing his will, and that if that called me to the doors, it was my duty to enjoy his presence while I was there. Composed some poetry during my leisure, which often has a tendency to divert my thoughts from the base distractions of this life, and to direct and elevate it to higher subjects.

On my return to my rooms, read Hopkins with great delight, and felt disposed to find all my happiness in prayer, reading God's word, and in the

sition of poetry, which I found to leave me far short of that sweetness I seemed in a frame to enjoy. Yet on the spot where I have often found the presence of God, the spirit of prayer returned; but I never continue long enough in the exercise of it to profit much. Prayed with fervour and sincerity, I hope, for myself, lest envy should arise in my wretched heart, \* \*

\* I could not have believed, but that I was next to perfectly indifferent about worldly honour; but I was now convinced of the contrary. Alas! how much more ready and disposed am I to prefer in myself intellectual attainments to moral, and more willing to allow my own inferiority in this latter rather than in the former! In my endeavours to rise beyond the mean vanities of human glory, my soul enjoyed many precious thoughts of eternity; and thus I perceive, how every disquiet operates for the good of God's children, by stirring them up to pray. Oh how rich the mercy, to have one to whom to apply for deliverance from these malignant passions! and how needful is purification from the filthiness of the spirit! I have seldom considered myself as even liable to envy. I feel considerable pain at being surpassed in learning or abilities by those of the same age, but little or none at my inferiority in moral acquirements. That this is the fact I cannot doubt, if I know my own mind. How is it to be accounted for? The manner most favourable to myself, in which I should account for it, is that any body may advance as far as he will in moral endowments, but not so in intellectual; and the value of the object is enhanced by the difficulty of attaining it.

9. I read Smith on the 'Sacred Office,' and acquired many awakening and quickening impressions

yet believing, I live.

10. Rose in a temper of calmness, but passed my leisure hours unprofitably, for want of exerting myself more. The conviction of my unprofitableness drove me up to pray with some earnestness over 1 Timothy, but it so dwelt upon my mind during the whole walk, that I could not raise my heart with any delight.

On my favourite spot, the scene of many of my thoughts, my Bethel, into which I hope never to go without a holy awe, and never to leave without a blessing, I knelt down and prayed for relief to my distress. I think my prayer was answered, for I found myself more at peace.

15. In the morning I got on in my sermon, and found the subject of unbelief attended with a blessing to myself. The passages adduced to prove the truth of unbelief, were so influential upon my mind, that I found myself drawn nearer to God, and able to converse with him in tranquillity. Oh, what an incentive to holiness is it, that in no one case is it right to turn from God !

grace and love to God, my great and primary concern, and to leave my outward ministrations to Him, whom I may safely trust to for assistance, if I walk strictly in his ways. I often regret that I am not a private Christian; but when I was, my soul was not fixed on spiritual things, even as it is now.

17. I had many careful thoughts and unbelieving fears in my walk, and found great difficulty in getting on in my sermon, and great interruption, and much fatigue and dislike to the service of Christ; but looked up to heaven for support, and repeated those words, "I know, that for my name's sake thou hast laboured, and hast not fainted."

19. All the morning I was with —— and went away in great sorrow; but in prayer I again and again professed to resign all my will to God, and in that spirit to wait for the manifestation of his. The rest of this afternoon I was continually tempted to misery and unbelief in departing from God; but by ejaculatory prayer I kept my ground.

Read some chapters in Exodus afterwards, and had my heart solemnly impressed with the mighty power of God. On the whole, though I have studied little, and done nothing for the good of others, I have found it an occasion of shewing me the love and power of God. These faint glimmerings of the knowledge of God, make me desire to know him more, and to long after that life where I shall know even as I am known.

20. My spirit groans at my unprofitableness. For want of study, and diligence in redeeming time, my mind is empty and unsatisfied. Stayed an hour with ——, and employed the rest of the morning in writing and reading from 'Edwards on the Affections,' with-

God, no poor people visited, no knowledge a day which should have been taken up in improving exercises, as I had no particularment. How angry I feel at myself! and know for what. I can hardly tell how to run my mode of life, so as to gain time. But earn my soul long to live a life of piety and prayer.

21. Resolved to set apart the chief part of the day for solemn prayer and humiliation. But by interruptions, I could not begin till half-afternoon. My soul so tasted the sweetness of religion at that as soon as I opened my mouth, my heart was lifted up, and for half an hour I enjoyed great abstraction from the world, and nearness to God. But at the next reading of prayers at church, not with such devotion as expected, but during an hour and a half passed afterwards in reading scripture and meditation. I found my heart hard and bitter, not only a little disposed to pray for my people at Loughborough, but at the necessity of my loving them, and of praying for them. Alas! I must have more love to souls before I dare go abroad.

prayed somewhat solemnly, and in private afterwards with some fervour, in the conviction of my unprofitableness.

23. Coming away from the poor-house, I found people quarrelling in the street, to which I presently put a stop; but it is painful to reflect, with what unconcern I daily witness the sin and misery of my fellow creatures.

24. My prayer this morning, as every morning for some time, has been almost wholly for seriousness and sobriety of mind. Passed a long time with ——. Thus my hours are lost, my mind is unimproved, and yet it is an imperious call of duty. May the Lord take care of me, and order all things for my good.

26. In private prayer, prayed that my past unprofitableness might not lead away my wretched heart from God, nor discourage me from holding on my way. Read 'Fletcher's Portrait' for an hour with great profit, and prayed after it in deeper sense of my own meanness, and my utter unworthiness of the work of the ministry. \* \* \* \*

I act in this business in conformity to the will of God, according to the best of my judgment; yet thus my time passed unimproved, but I must patiently submit to it; at night I drew near to God in prayer, and felt disposed thankfully to labour in all earnestness and simplicity, to call my poor fellow-creatures to Christ.

30. (Good Friday.) Read in chapel, and finished my sermon, with my mind somewhat solemnly impressed with the subject of it. At church I strove to profit by the sermon, which I did, for I went away very desirous of imitating the faith of Abraham. But alas! when the trials of faith come, as they do every day,



great fervour, and found my eyes open soon in the invisible world. I continued so in great earnestness rather more than half an hour, could live for ever in prayer, if I could speak to God ! At the end felt a great fullness of getting the presence of God, and of leaving soon as I should leave the posture of devotion. My mind was strongly impressed with that world of the invisible things which the believer receives ; and I was eager to read what Dr. Owen has written on the hidden life. I was exceedingly comforted with it, as it cleared my mind, and strengthened my thoughts more to a steady belief of the spiritual world. Drank tea with Mr. Simeon, and was much edified by his account of God's providence, from him first to his church.                   \*                   \*

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*April 1.* (Easter Sunday.) Was prevented from doing anything and another, from being any considerable time in prayer, (which I endeavour to regard as a communion with the invisible world.) In the morning service was abstracted from the world, except at a few

judge, entirely disposed to obey the will of God in whatever manner he might order it, having particularly in my mind ———.

4. Somewhat in a rejoicing frame, at the remembrance of what God had done for me by Christ and his Spirit. I longed for that heaven, where I should be perfectly pure and active. I sat and read the last chapter of Revelation.

5. Walked with ———, but my mind was not disposed by communion with God for spiritual conversation, for he called before the time of my prayer. Was extremely edified by ———'s sermon at Trinity Church, both in my private and public capacity. I was ashamed and grieved at writing, and having written, such sermons, after hearing his truly religious gravity.

6. Walked with G——, but having had no prayer immediately before going out, I could not converse with ease and cordiality, though I wished it.

7. In my walk could not get near God ; want of reading Scripture is the reason of this strangeness. H—— and S—— sat with me till past seven ; from dinner time our conversation was such, that I did not think the time spent in vain. Went to Mrs. T——, who was apparently dying. It was of no use to read, they said ; so I spoke to her, begging her to cast herself simply upon Jesus.

8. In my prayer this morning, as for some time past, I could easily find myself alone with God, but failed in topics of supplication for want of reading. Preached at Trinity Church without much comfort. Detestable thoughts about the opinions of men so intruded. During service at night, and preaching at Trinity church, my mind enjoyed great solemnity. I

say so to me ? I feel convinced, that I do n  
in secret prayer for them. “Thou hast left  
love.” Alas! I never did love as I ought.  
forth it is my desire to know God, and labor  
and enter deeply into this rich treasure of  
and to grow in every grace.

10. I find that it is my great business to  
maintain a humble and serious mind, if I w  
peace and communion with God. Very oft  
see myself a lost sinner, a debtor to mercy  
was happy and joyful. Hoped and pray  
might strive by all my conversation to glorif

11. After a morning of continual int  
went out with a painful sense of a day u  
spent. Yet in my walk, by seeing myself  
to mercy alone, I enjoyed much tranquillity  
ness of thought. At night I endeavoured  
myself on my death-bed, in order to see v  
I should then have of my conduct in this  
What keeps me still in a sort of fear and s  
that the result of my deliberations coincide

...

Read at Church, and unexpectedly had much solemnity and happy views. Whenever I am attentive to this world, I see vanity and vexation of spirit written upon it. Alas! how much time lost. How much sin committed this day! Yet Oh, how I long to live a life of devotedness to God.

14. Distressed about my future plans, but by recollecting that whatever He ordered for me must be for His glory and for my final good, I recovered my quiet, by resigning myself and all that concerned me into His hands; in prayer during my walk I did the same, and went away benefited, with a desire to live to God all the day. In the evening, from having been more frequently in prayer to-day than usual, I drew nigh unto the Lord, and felt more fulness of heart in prayer for myself and others, though just before it I was distressed by many fearful and unbelieving thoughts. Read Thess. iv. and v. with exceeding profit, and learnt them by heart.

15. (Sunday.) Was prevented from so much reading and prayer as I wished to have, in order to maintain the impressions of last night. Read and preached at Trinity on John iv. 29. After the evening service I enjoyed the blessing of peace and joy. Thus the Lord is always better to me than my fears, and puts a new song into my mouth when I least expect it. In the family at night I joined with great freedom and delight in spiritual conversation, and strove to make it profitable to some young persons there. In prayer at night, the self-seeking, departure from God, and pride of my heart recurred to my recollection, and seemed to have filled up the day. The more attentively I consider my spirit at any one time,

melancholy, as if I were about to be a l but I was made to perceive the pride and i supposing I had made any sacrifice. The re of what I had done to deserve destruction, of the superlative excellence and glory of b vant of God, and having him for my only p made me thankful at having made a happy c

18. The whole of the evening till a was engaged in writing a few lines for the Prize. I regard this exercise as a lawfu but I was employed with rather too great a the mind, after it has been accustomed to pleasures of the imagination, returns unwill to the most important realities.

19. H—— breakfasted with me, but converse with freedom, indeed I had the u culty to keep the poem out of my head, bo in the morning before prayer. Heard an sermon from —— on “ I have fought a gc &c. O ! I felt that I had never been fight running. At moments indeed I have been to begin the struggle: but soon before I —

22. (Sunday.) During the whole service in the evening, my mind enjoyed what resembled heavenly sweetness, but a great deal of it was carnal. Saw that early rising, self-denial, watchfulness, and prayer, are necessary to awaken in me more earnestness in religion.

24. Rose with very distressing thoughts, but was refreshed and strengthened in faith by prayer, so that instead of giving way to an improper temper with my pupils, I was able to be in a more serious and devout spirit. Read with attention Rom. v; and though I could not fully make out the difficult parts of it, the overflowings of grace exhibited in it were enlivening to my spirit. The blessed sense of it remained during my walk, though I had a great deal of unbelief.

25. My temper this day has been unwatchful. At church, however, this morning, I guarded against that sinful delusion of reading the prayers carelessly, because there were but two or three people, and prayed I think earnestly. Drank tea with B——, with whom my conversation was as usual entirely spiritual; but I went away with reason to lament, how much farther my tongue and head go in divine things than my heart.

26. Woke in great pain of body from a violent headache and great stupidity of mind. I scarcely knew what to do. I could think of no promise suitable, but repeated Rom. viii. to myself without much affection. Happened to open 'Paley's *Horæ Paulinæ*,' where he describes the unwearied patience and invincible fortitude of St. Paul, I was revived in spirit. The whole train of apostles, and martyrs, and saints struggling for immortality, suddenly passed in review before my mind, and inflamed my heart with an ardent

that I was alone with him. I then saw my friend, and as all my salvation. It was a walk of faith, an assured hope, that I was not disquieted at the prospect of death. Let God make my calling and election sure in Eternity!

27. Was hindered from morning prayer by pupils coming, during which time I was rather hasty, worldly, and unchristian. My mind was set aright by prayer. Afterwards I was calm and peaceful, though I had not much time for prayer from want of time. Oh, what a privilege to assign, when every moment of my life is precious, and of the everlasting duration of my life. Yet I am often tempted to shorten the time, by supposing that duty calls me.

Read in the evening a sermon by Boswell. He preached not ourselves, but Christ Jesus. Every word of which cut deep into my heart. I bless God for sending me a word of truth. I believe I know little of Christ. In the choice of subjects for sermons, I never hit the mark.

contained them, and therefore makes me despair of gaining the attention of my hearers, by discourses which shall contain nothing but those topics. May Christ in his mercy teach me better things ! and if it be his glory, and the salvation of souls I aim at, in wishing to fix the attention of men, He will instruct me accordingly ; but if not, if I cannot say anything new, or in a new manner, yet “ woe is me if I preach not the gospel.” I have also never laboured as I ought, no, not in any degree, either in public or private. But now I commend myself to God, and the word of his grace, beseeching him to show his creature more of his wickedness and ignorance, and so to reveal Christ to his heart, that I may be determined upon good grounds to know nothing but Jesus Christ, and him crucified.

29. (Sunday.) At rising, and in prayer, tried, not without success, to be alone with God, and to have my mind impressed with the solemn work of preaching Christ to sinners. Preached at Stapleford on Luke xv. 4—7, and succeeded by watchfulness and prayer in maintaining steadiness and humility. In the afternoon preached on that awful subject, Psalm ix. 17. and began with some impression of heart, but was frequently speaking as if I was not one of the sinners I was addressing. In my walk back, not being able to introduce anything religious, insensibly passed the whole time in talking about music ; for this my conscience suffered afterwards. In prayer I found some difficulty in obtaining right views. Prepared myself during a walk in the shrubbery for the evening, and was blessed with many ardent desires after an entire devotion to God, and forgetfulness of the world.



ment of the business which oppresses me. I  
and fled to the throne of grace, without wh  
d be swallowed up with anguish at the affl  
which it has brought me, from irritation of  
loss of time. In great sorrow I read son  
h. I can praise God for this serious affli  
beg him to give it its proper effect, but my  
s greatly from want of time for reading  
er, as also from doubtfulness about the w  
O may he curb and subdue that proud  
spirit which often, and particularly to-day  
up in indignation !

May 1. From twelve to one, C—— sat with  
y great vexation, as I had not a moment to  
y walk I was thinking on Isaiah xxxv. fo  
ng, and was revived by it, though not at p  
en strong faith and repentance are vouchsaf  
In the evening grew better by reading P  
which generally brings me into a spiritual f  
nd.

Walked out this morning before breakfast,  
beauties of the opening spring constrained ~

my duty, and what is the holy, heavenly, lowly spirit I ought to maintain, but could not believe it was a matter of the last importance to strive after it. Yet I wish to walk closely with God. O let nothing turn away my thoughts from incessantly prosecuting this blessed work.

3. Leisure time employed about my sermon, to little purpose till I walked, when my thoughts seemed to flow freely. I received great comfort in being able to feel that the keeping my own heart was not only more necessary than writing sermons, but the best way to succeed in them.

4. The prospect of so much to be done before Sunday, would have overwhelmed my spirits at most times, but God seems to have strengthened my faith this day. I trusted in him, and was not confounded, and now will I bless him. I took my paper and ink into the garden, looking up to God for assistance, and wrote freely for two hours. I find all the difference in writing out of doors, with quiet and pleasing objects before my eyes, and within, where I can do nothing without closing my eyes upon the things before me. If I could be always alone with God, entirely indifferent about the opinions of men, but anxious only to deliver my message from him, and waiting for the fruits of it, I should reach a state to which I aspire, but have not attained.

8. As soon as my eyes open in the morning upon this world, mere earthly thoughts fill my mind instantly. It is only after prayer that I can have my mind fastened upon spiritual things. Then my desires are so strong, frequently, to guard against the entrance of earthly thoughts, that I can use those words with

it is like pushing an immense weight up; relax your efforts, the weight stops, stops. Alas ! how far must the heart be from God by nature, when it requires labour to keep it with him, even when he proves, and the will embraces him !  
“ Flavel’s Saint Indeed,” which seemed that was suitable to my present views.

9. After breakfast, my spirits being refreshed, I drew near to God in prayer, that I was in his hands, and that he would do all things for my good. During my walk I thought a good deal on my deficiency in knowledge, and on my having neglected those duties which would have been pleasing and honourable acquiescence. Yet I said, though with melancholy, “ What things were gained counted loss for Christ.” Though I thought it seemed by man, I cannot but think, [it is] easy to do so,] that it must be more for God to labour for souls, though the mind is informed ; and consequently, that it

exceedingly unpleasant to me, because I am slow to render back to God that glory which belongs to him alone. Sometimes it may be useful in encouraging me when I want encouragement, but that at present is not the case, and in truth, praise generally produces pride, and pride presently sets me far from God.

10. My spirit groans within me at the unprofitableness of my time, so much of which passes every day unsatisfactorily, generally through necessity, but sometimes through my own carelessness. Indeed if I were careful to live in the spirit of watchfulness and prayer at all times, I should be able to improve the odd half hours. From something I read in Flavel, I was convinced of the injury we do to ourselves, by coming to God without due meditation; but this, instead of inducing me to stir up my soul to a right frame, somehow made me less anxious. At length I had an hour to myself in my room, and I desired to turn it to the very best account. I read Hopkins and the Greek Testament, and prepared myself in a degree to meet the Lord. But in it I was not properly engaged, from not seeing long time enough before me. My soul groans after perfect holiness, though my flesh is slow to follow the way to attain it.

11. B. breakfasted with me, but for want of sufficient morning prayer, I was not careful to improve the conversation. My time being now so short, I determined to give all the rest of the day to acts of devotion, without going into hall to dinner. So I retired to the garden, and first read "Flavel's Saint Indeed," and one of the Epistles, and then endeavoured to order my thoughts. How dark, confused, and wandering were they. I asked myself about

nestness, and devoted myself to the service  
rd with greater solemnity.

12. Rose from morning prayer with my  
athing after holiness. I hoped that this  
ould keep my heart with all diligence—four  
rit right, happy in God, and full of hope.

ne of Milner's Church History, and of F  
int Indeed, with great blessing. In the aft  
s at a party at ——'s, with a party of men  
miliar, as long known, though irreligious.

unprofitable time it was, and that throug  
lt partly, and much do I fear I said many  
a way of wit to provoke or offend one of  
re. Oh my soul, this is a fearful sin. How  
t was my conduct from the tender, pitying, h  
d serious deportment of a true child of God  
rds night, my heart declined in spirituality th  
nt of reading scripture and prayer. But, oh t  
ght now truly begin to live with God, and to

13. I was watchful this morning against e  
oughts, and God sent a blessing to my spirit.  
ved every thing, and rejoiced that I should  
ow more watchful, with every thought broug  
tivity to the obedience of Christ. This

made me strive to keep God in sight by prayer. Preached on Heb. iii. 12. By altering the style of the written sermon, as I went along, it was delivered, I think, with plainness and earnestness. Read the evening service at Trinity church with unusual fervour; but with many vain self-exalting thoughts at so doing.

15. In morning prayer, I pleaded again and again that I might be heedful to my spirit during the day; that I might walk alone with God; that I might prepare myself for the evening, not with the detestable anxiety of approving myself unto men, but with the sole wish of doing the will of God.

16. In my walk I was at first greatly distressed, and appeared quite shut out from the divine presence. But soon after beginning to learn some of Psalm cxix. and repeating our Lord's farewell sermon in St. John, my peace returned. Thus the word of God is always my comfort. In prayer, I seemed to abjure all sin, and the very approach to it, from the bottom of my heart. Read the second epistle to the Corinthians, with a special blessing. What mean dark views have I of the glorious ministrations of the Spirit. And if the work of the ministry be so awful, how can such a worm as I be faithful in it without earnest prayer and help from God. If Paul was such as we are in afflictions, distresses (and O how far off from anything like this do I find myself) yet I ask myself, why am I not holy and heavenly-minded as Paul?

17. Rose early, with my spirit far from God, but I was brought to a humble, serious frame by prayer. Let it teach me to be constant and persevering in it.

20. (Sunday.) Enjoyed this morning, as also last night, great blessedness in prayer. When I walked in

or heaven, and could have wished to die  
always in that frame in which I found  
Preached at Trinity this evening on Eph. 5:2  
Went home afterwards, and succeeded in  
down all self-exalting thoughts, and to have  
not taken up with thinking about what I had  
doing, but alone with God.

21. I awoke with a mind disposed to  
praise, according to my prayer of yesterday  
not immediately rising, my vain heart was  
God again. O how do I waste and trifle  
precious gifts of God; yet in prayer "he  
my soul again, and caused me to long earnestly  
continual walk of faith. Breakfasted  
friends, when the detestable spirit of pride  
which I had prayed, and which I foresaw  
working, molested me grievously. I considered  
self as somebody, and that I must speak  
on religion; however, I said little to the point  
the evening read Daniel, and should have been  
filled with awful thoughts, had I not borne  
that I should read it on Wednesday night  
O what a snare are public ministrations to  
that I wish for the praise of men but th

let this teach me that all I want is a spiritual frame, to improve and employ them in the things of God.

22. Rose fearful, but I resolved again in the strength of God to struggle hard this day. Wasted a great deal of the morning in finding out a text for the fast-day. My mind was beginning to sink into discontent at my unprofitableness, but by reading some of Psalm cxix. with prayer, I recovered. I find my best preservative is to ask myself, Is my present temper, train of thoughts, &c. heavenly? then I strive to conform myself to the frame I should have, and the manner of speaking I should use, if my heart were filled with divine love.

It is amazing to me to reflect that I should have such a desire to die to the world, and to think of invisible things, as I believe I have, and yet find not only so much of sin, but also so much of levity in my spirit. The tide of animal spirits is so strong, that in the most sacred employment it intrudes and terrifies me. Yet in these two last days I have made progress, and blessed be God for it.

23. I was able to maintain the same watchful spirit this morning. At church my soul was assaulted grievously by wanderings of the eyes and heart, but the recollection of my late fellowship with God, helped to deliver me from those temptations. Sin is indeed inwrought into my nature; notwithstanding the greater degree of care over my spirit I have exerted, yet the least occasion is enough to cause the out-breakings of corruption. In my walk, enjoyed much of the presence of God, though the commendation of my sermon I yesterday received, too frequently recurred as a favourite meditation.



all this time a grief to me, that the  
not more suitable to the day. Riding  
was not fixed or rejoicing, except  
tion of having given up the things  
having nothing of any kind to eng  
here, but to become holy, and be th  
tion to sinners. I could bless him  
light and power to make so happy a

26. My prayer this morning for  
sobriety was answered. O how swe  
heaven. Read Juvenal for the exa  
heart was soon departing from Go  
into dislike of his service. But by  
checks it returned.

27. (Sunday.) Continued above  
in great deadness till towards the  
have gone on with delight if my str  
ted. Preached at Lolworth, on I  
seemed to tire them. Rode home  
\* \* \* but I hastened to lift up  
for fear of feeling any improper er  
me after church of many faults in re  
ing. Though I felt really rejoice  
vet the discovery of any thing that

make me utterly despicable, and do any thing to destroy the accursed sin of my heart.

28. Oh that my soul could maintain but for one day the divine sweetness attending the exercise of humility and love! I strove to keep my heart and my tongue as it were with a bridle. My thoughts were miserably wandering in my walk, through neglect of improving the time of reading and prayer.

30. In prayer my heart was in my mouth, and greatly elevated in spirits, which I endeavoured to repress. During the rest of the morning I was assaulted by strong temptations, but some few ejaculations raised me above these sins and made me loathe them.

31. In prayer I was so clearly enlightened with the knowledge of what I ought to be, and so longed to maintain in perfection a holy, humble, serious, devout spirit, that I thought I should have at least some strong desires all the day; but after pupil and reading Juvenal, I was unwilling either to pray or read the Bible. But through mercy I was soon restored, and walked out in the happy enjoyment of God's presence. Supped with B——, in company with seven other clergymen. I wished much to say something to a good purpose, but had no opportunity, yet I reasonably blamed myself afterwards, for not having that spirituality of mind which might have found opportunities when there were otherwise none. When I reflected how godly our conversation ought to be, how high our adoration and acknowledgment of the divine presence, and contrasted it with our conduct, I perceived we were fallen creatures.

2. In hall during the morning. Walked before dinner with B——, but I wanted to be alone. The conversation was about religion, but only *about* it.

4. In hall during the morning. Attention to mental employment does intrusion of vain and sinful thoughts; it of religious thoughts? By many I turned away my thoughts from a li and directed it to use the posture as lity and love. During my walk I part of 2 Tim. and Titus, with great awful charge of the ministry. Soon that the wheels of their bodily machine for the soul, and so may I say in many may also add with equal truth, that the body often run too fast for the soul, so the soul is longing to compose itself to a calm and sober temper, the animal away in clear contradiction to the will

5. Enjoyed considerable peace this day. The marks of the contempt of men, and of the day, affected me but little. In my mind very readily brought into temper of tenderness and sobriety, the sense of the divine presence. At night last Psalms, with some suitableness of

6. Was very irregular in manner

have often had a great deal of joy without peace, it was not pure; my natural temper is a long way distant from that calm sobriety of soul, where self is altogether abased and forgotten, and God and his glory are the only subject and object of the thoughts. By repeated enjoyment of this blessed temper, I trust that through the Spirit it will become habitual. White came in, and continued with me at tea, and in a walk till past nine. In the interval of a few minutes of his absence, I prayed for myself, and particularly for him, that I might be able to lay before him, motives for a more entire resignation of himself; but the conversation afterwards, whether through my fault or not I cannot say, but certainly against my will, was upon something else. Read Ezek. iii. and xxxiii. with awful convictions of the importance of the ministry.

7. Breakfasted with — who said many strong things against my sermons, which pained my mind all the day. In the evening, my heart ascended to God, and I recovered considerable peace. Passed the rest of the evening at Mr. Simeon's with —; he contrived to say many things to us both for our good; to me, by making some remarks on a person, who, he said, lashed the subjects of censure in his sermons with undue severity, forgetting that he himself was equally weak; his remarks, he said, were too broad and without a due mixture of light and shade, and seemed to manifest a lamentable ignorance of his own heart.

8. The whole of this morning in settling the classes; it was a joyful thing to throw off immediately afterwards all the earthly thoughts that had come upon me;—was much disturbed this evening by employing myself about something which excluded the Bible for

happy spiritual manner; we discoursed upon the character of Mr. Fletcher. I felt animated for a while such an one, and what was it but slothfulness, unbelief, and self-indulgence, that suffered these to decline, or that keeps me from attaining the heights of holiness?

10. (Sunday.) On my ride to Lolworth the wind was rather dark, and terrified, and absurd, yet I succeeded at times in encouraging myself with the assurance, that if but one word of scripture comforted me, it was sufficient for me to rest upon. At church, when the first psalm was sung before me, I found my heart rivetted in the most exquisite sweetness, while it silently professed to be desirous of holiness. How vain, how contemptible every sensual joy appear at the moment. On my walk home from church, though it was but a few minutes, my pride and vanity found employment, but though unconscious of any thing praiseworthy at the time, when I came home I began to be provoked at myself for thus destroying my own holiness, and grieving the Holy Spirit. Directly after having occasion to go across the court, the stable passages led me into a series of thoughts

deliver me from the body of this death!" These words just express my feelings. I am thankful that God has not given me any one talent more than he has ; for, humanly speaking, they would endanger my soul. Now, would to God I were quite dead to the world. It will be heaven indeed to me, when self is entirely lost. I had rather be a slave to another in a case where I could be purely disinterested, than submit to this most loathsome vassalage to my ownself.

11. After my morning prayer, my heart enjoyed a calm and blessed temper, but it gradually declined by my forgetting to watch over myself in conversation with others. Rode with Mr. Simeon, he was talking chiefly of my going to India. The rest of the day at Shelford, my mind was at peace, though for want of retirement I enjoyed no sensible communion with God. In reading at night Levit. x. and Brown's Reflections, I was deeply affected, and had many momentary glances of holy thoughts and resolutions, but my mind had been so taken up with earthly objects this day, that I had no power to fix them on heavenly things. Oh, how is it possible that a sinner liable to be hurried in a moment to the tribunal of God could ever walk so carelessly!

12. I was grieved to find that all the exertions of prayer were necessary against worldly-mindedness, so soon had the prospect of the means of competent support in India filled my heart with concern about earthly happiness, but I strove earnestly against them, and prayed for grace that if it should please God to try my faith by calling me to a post of opulence, I might not dare to use for myself what is truly his. Nevertheless, this change in my circumstances so troubled

and many other things to the same purpose proper modesty ; but clearly enough for me to his drift. I left him rather humbled, conscious of shallowness ; my mind estranged from divinity through long discontinuance of private prayer. I promised to walk with ——, which was hateful to me at this time, when I had such a being alone with God. I have declined so these last two or three days, that I design to-morrow to fasting and prayer, and may God to make it the means of quickening. My heart already rejoices at the prospect of increase of spirituality. Read two or three chapters of Jeremiah at night, with some impression.

13. Before breakfast I continued about an hour and a half in a prayer of humiliation. The rest of the day after church, was passed in reading and prayer. I was latterly in writing a sermon for next Sunday. My heart was engaged sweetly but at one time, was in the work of intercession. Met with ——, with whom I was obliged to walk. He told me the most improper step for me to leave the University to preach to the ignorant heathen, which I could do, and that I ought rather to

and others, in the University, for which Mr. C. has been desiring me to write; but I was soon at rest again. But how easily do I forget that God is no respecter of persons; that in the midst of the notice I attract as an enthusiast, he judges of me according to my inward state. Oh! my soul, take no pleasure in outward religion, nor in exciting wonder, but in the true circumcision of the heart.

14. Called out directly after breakfast, and then great part of the morning was lost about nothing. On my return I was verging to discontent and unwillingness to write a sermon; but changed to a most admiring and elevated joy at the thought of being a minister of the most high God, called to proclaim the dignity and excellency of Jesus Christ.

15. Prayed that the pressure of ministerial concerns might not disturb my mind during the day.

16. Maintained a right spirit of peace and love through the early part of the morning. — told me of many contemptuous and insulting things which had been said of me, reflecting, some on my understanding, some on my condition, sincerity, and inconsistent conduct. It was a great trial of my patience, and I was frequently tempted in the course of the evening, to let my natural spirit rage forth in indignation and revenge; but I remembered Him of whom it was said, “Who, when he was reviled, reviled not again, but committed himself to him that judgeth righteously.” My soul, alas, needs these uneasinesses in outward things, to be driven to take refuge in God.

17. (Sunday.) At church, in the service enjoyed much peace. Preached on 1 Tim. i. 15, to a full congregation. I hope some were affected, though, when



Not having stirred up myself to take  
have become unconscious of the burden  
and the consequence is, that pride has  
whole heart, and swallowed up  
When I began to perceive it through  
ning, and attempted to be humble  
found it utterly impossible. I could  
him, that I had no power of myself  
thought, and so I found it then. I  
grace, and help, and strength against  
itself full of corruption. One thing  
offensive to me. How experience  
thought I, shall I be in my sermons  
describe the feelings and workings  
evening ! Wretched, wretched man  
shall deliver me from this never-ceas  
cency, this accursed pride ! O may  
make me groan under this burden, and  
remembrance in the morning the corrup  
and teach me the way of obtaining sui

18. In my walk, for the most part  
happy. I was willing to take my load  
and begin a thorough work of humili  
tion : but it appeared closed up on

was to be diligent in secret exercises, and God himself would teach me. In the afternoon read 'Tennant's India,' and foresaw that my future life in that country would be outwardly odious to the last degree. But in the face of every difficulty I could truly say, "None of these things move me." The rest of the evening passed rather unprofitably, by my looking at several chapters for exposition, without settling: yet my mind seemed to be blest from above; I passed an hour in prayer at one time with much delight, especially in the work of intercession.

19. Rode to Shelford to dinner; on the road at first I was far from God; but my heart revived afterwards, so that I found him my chief joy, and depended on him for making me walk becomingly.

21. In my walk, my mind was not at peace. Alas, my faith fails every day. I cannot trust God for strengthening me and guiding me. Had some comfort in prayer afterwards at home. How encouraging is it to further exertion, that the Lord sends a blessing to the least degree of diligence! At church Mr. Simeon preached on John iv. 34. The text struck me exceedingly, and so did his first division, which showed our Lord's fervent affection, unwearied diligence, and undaunted resolution in doing his work. My soul was stirred up within me to follow his steps, and to devote myself thus entirely to his service, as I did not believe I had ever truly done. I almost trembled to promise or vow before God, that I would be his for ever; yet I gave up myself in prayer to be his servant, and the follower of Jesus Christ. My desires are at present very strong for a conformity to Christ, not so much from a sense of the beauty of holiness, as from

not be discouraged till I have said,

22. Retained all this day the impression, and considered myself as bound by the convictions of yesterday, to be devoted to God.

Passed the rest of the morning, by meditation and prayer to have my mind more prepared for usefulness in the next little access to God from being much the influence of a self-dependent spirit. My supplication, in the assurance that in answer I should find a blessing. Rode in the evening, and was rather *about to be* with him.

23. A little before prayer at noon, and in the exercise found myself preoccupied with no sense of God's majesty, nor of offending him. In some alarm I sought for mercy, and in great pain and difficulty of heart to make a few petitions in earnest of Psalm cxix. I found very suitable at my waste of time, and want of God, and general unprofitableness ;  
This effect produced by the inop-

24. At times during the service, had a joyful sense of the divine presence; but as it was chiefly during the hymns, I think these affections suspicious. Let me feel the same sweet heart-burning emotions in the midst of a desert, and I shall then attribute them to the Spirit. Several marks of love and esteem shown me by persons I respect, raised my animal spirits to a great height, while in the mean time my heart was proportionably grieved. Oh how far preferable is one taste of the sweet frame of love to all this crackling of thorns under a pot! I desire something of which I have but a distant glimmering, often disapproving of a life of true piety: when shall I live forgetful of the world, with all my thoughts, motives, pleasures, &c. centering in God?

25. Was still anxious after deadness to the world, and love to God, both for the sake of my own comfort, and that I might be better qualified to go through the service. So many base and bye ends are there even in my desires after holiness! Went to — to tea, where I hoped to be as one belonging to another world, but self-seeking and pride showed too plainly that I belonged to this. Took the last chapter of Daniel, and had too great freedom of speech for my seriousness and peace. I not only was vain, but, what is more, I think that I showed my vanity. Wandered into the walks in great dejection, when I met with that man of God, Mr. Lloyd. He presently began on the subject of pride, and other evils, indwelling in our corrupted hearts, on all which I could talk justly from experience, and was of course pleased with my own penetration, and with being able to converse with so confirmed a Christian; but knowing is nothing; “to

body ; my only fear is, lest I should rest satisfied having discovered my own corruption, without endeavoring to overcome it. But God who has sent me to see these things, will quicken the paralyzed members of my soul, and help me to throw off the burden of my heart.

8. What a relief it is to my burdened soul to depart in spirit from this scene of vanity and error, to be at home with God ! Rose extremely careless of her duties, but in prayer had the same desires as for the three or four days. In my walk enjoyed great peace and usefulness. I am far more satisfied than I ever was before now that I see the corruption of my heart more, and the provision made for its renovation by the Spirit of God in the great plan of Christ's redemption. " The law of the spirit of life in Christ Jesus, hath made me free," is the whole of the first part of Rom. vii. applied to sanctification. Went to the hospital at seven, read John iv. and at seven to the society of young men, and expounded the same chapter as last night. Most with great dulness I suppose, for one of them fell fast asleep. This little event had a blessed effect on my spirit in prayer, as my heart was humble and contrite.

\*            \*            \*

Any little marks of the

is not a customary thing with me, and affects me very deeply. My pride is sensibly wounded, and I think less of myself. What may be the design of God in thus lowering me in the opinion of those who hear me, and so apparently diminishing my usefulness in the ministry, I am at a loss to conceive. Perhaps he is teaching me the horrible nature of the least sin, or is weaning my heart from finding comfort in any thing but him, since even his own people are turned against me; or is preparing my faith for future trials, or is teaching me prudence, that I may learn by bitter experience, how to behave myself in the Church of God; or perhaps all these. If it be for sin, my heart shall acknowledge that it is a slight chastisement, compared with the just punishment of it. If it be to teach me better things, I will bless the Lord. But enough of worldly things. "O that I had wings like a dove! for then would I flee away and be at rest. Lo then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." Thus my imagination takes to itself wings, and flies to some wilderness, where I may hold converse in solitude with God: 'The world forgetting, by the world forgot.'

27. Read Persian, and made some calculations in Trigonometry, in order to be familiar with the use of Logarithms. But my mind by giddy levity with a friend was grieved and injured. I retired into the fields to regain reflection, and could say I came not hither by constraint but choice. O what would have been the misery of my mind by this time, had I not known God! Even in much earlier youth, when far more was to be expected from the world, I looked

Consequently I should now be tormented by remorse and guilt, and my temper would be embittered by disappointment and envy; yet the lusts of the flesh, the lusts of the eye, and the pride of life, engage more my thoughts, than I should conceive possible in one who really finds happiness only in that proportion, in which he sees himself a stranger and a pilgrim on this earth.

8. Was interrupted in prayer this morning by a sequence of rising late. Was about a sermon this church time. During service I felt great fear at times though I said to myself, what means this anxiety? I am not ashamed to speak in the presence of Jehovah? and shall I be confounded before a few poor mortals? In the pulpit I was free from all fear, and delivered my sermon on the blessed subject, 1 Tim. 5. with animation and ease, and with more inward strength than I ever before felt in the pulpit. But there was a great deal of pride and vanity in my heart the rest of the evening.

9. Alas! my soul is becoming dead again, though I have a name to live; so short, so distant am I from my Father. In the morning I thought I had obtained the possession of a heavenly temper; but very soon:

with some success, and in prayer in my rooms afterwards. Went to the hospital with a good look out after my own heart, lest it should rove in pursuit of earthly concerns. D—— continued with me all the evening, so that not a single thing has been done this day in private.

30. Some friends breakfasted with me this morning, and I hoped by my prayer beforehand that I should have been able in my conversation to stir them up; but I failed, partly through their fault, but chiefly through my own. How little heavenly-mindedness is there amongst us! Sought to be cheerful, sometimes from the prospect of going home, sometimes from the consideration of all the subjects of hope. But finding these unable to cheer me, I inquired what was my real good? the answer I ought to make is 'the enjoyment of God;' but not being able to conceive this at the time, I rather supposed that the perfection of our natures in holiness was the chief blessing. Remembering the blessed peace I had often enjoyed in humiliation and love, my mind brightened again with these holy tempers, and foresaw fulness of bliss in the blessed exercise of them among the creatures of God to all eternity. Found the poor man at Lolworth near death. I continued two hours without affecting him. When I asked him if I should pray with him, 'If I liked it,' he said. I then inquired why he was not earnest that I should. He said he did not know that it would do him much good. I expostulated with him, and went to prayer, after which he seemed melted. I rode home in somewhat of peace, though pride was at work.

*July 1.* (Sunday.) Walked a little before morning prayer, and found by my wanderings and discontent,



sensible. I seemed to have a heart of adamant  
all of pride and earthly thoughts. \* \* \*

\* \* \* \* \* Hear  
— preach for two hours ; his profusion of  
and Latin quotations excited my mirth, when his  
profitableness ought to have raised very different  
ions in me. After church at night walked in  
ellows' garden with four friends ; our conver  
as tolerably spiritual, but my heart was swelling  
with pride and love of the world, and fear of l  
e good opinion of those who love and honour  
ut I know my refuge. God is able to humble  
d to make me die to everything but himself.  
ayer at night God either shewed me myself, or  
atan tempted me to his own sin. My thoughts  
ose of cool deliberate pride ; there was no su  
pugnance to the divine will through the love of  
esh, but a sort of calm rejection of the authori  
od, and of the necessity of humiliation before  
the utmost agony of soul I sometimes hurrie  
e thoughts of my being a creature ; sometime  
y having been saved through mercy from hell  
as afraid to leave off praying in this frame, k  
ould sink down at his feet, and say, " Lord, I am  
not worthy to be called thy servant ; have mercy on me, O Lord, my God, have mercy on me."

God or Christ with the humility of a creature. The only thing that revives my heart, is the thought of the possibility of becoming the meanest creature serving him : and I declare, that were all that my imagination could invent offered to me, with my present proud heart, I would not, I could not touch it. Nay, on the contrary, so miserable would it make me by increasing my pride and rebellion against God. Rather than have it, I would prefer being blotted out of existence for ever. And this I say, not from a deep conviction of the propriety of such a suggestion, but only from feeling what is my real happiness. And now I think I have stated my case.

\* \* \* \* \*

\* It is all in vain, that I remember myself as created out of the dust, that I know nothing of natural things, that I can neither do, say, or think anything, except by his permission. Yet all are contrived to bring me down. I pray as usual, yet cursing myself. Relief and pride send me away without a blessing. Nevertheless, now for the shield of faith to quench the fiery darts of the devil. At present my desire for humiliation are intensely strong ; I do not know

tion for the Lord Jesus Christ, but the momentary sunshine was overcast materially by clouds of unbelief. The dreadful pride of my heart, as it was discovered to me on Sunday night, has made me almost desperate. I know not what to do. I am afraid of never coming to God or Christ with the humility of a creature. The only thing that revives my heart, is the thought of the possibility of becoming the meanest creature of God serving him : and I declare, that were all the glory my imagination could invent offered to me, with my present proud heart, I would not, I could not take it ; nay, on the contrary, so miserable would it make me, by increasing my pride and rebellion against God, that rather than have it, I would prefer being blotted out of existence for ever. And this I say, not from any deep conviction of the propriety of such submission, but only from feeling what is my real happiness. And now I think I have stated my case. \*

\* \* \* \* \*

\* \* It is all in vain, that I remember myself to be created out of the dust, that I know nothing of natural things, that I can neither do, say, or think anything, except by his permission. Yet all are in vain to bring me down. I pray as usual, yet cursed unbelief and pride send me away without a blessing. Nevertheless, now for the shield of faith to quench these fiery darts of the devil. At present my desires after humiliation are intensely strong ; I do not know why ; but if this satanic spirit remain, the cloud may spread over these desires also, and then all is over. I therefore commend my soul to Christ ; with great difficulty, forcing my way through the crowd of opposing enemies within, and I think also Satan without :

it is the peculiar dreadfulness of these thoughts, that they dishonour the Saviour, and deny his authority, and tear me away from my best and only friend. Yet they shall not, if Christ give me grace to stand firm. Be strong, my soul, why art thou afraid? This is the very time to shew the strength of faith. I will even, against hope, believe in hope.

4. To-day I would hope that the Lord hath heard my prayer, in delivering me from spiritual pride, for I have had no returns of it in the same distracting degree. Walked to Shelford, where the time passed not without religious conversation, but my mind was carnal for want of reading and prayer.

5. Employed in making calls, &c. By much converse with men, even on religious subjects, my thoughts are not refreshed from heaven. Last night in prayer, in recollection of my unprofitableness and waste of time, I found my soul drawn out in strong desires to live a life of entire devotedness and prayer; yet here is another day spent in like manner; nothing done, and my thoughts scattered. How I long to bury myself in the country!

6. The sudden appearance of evil thoughts made me very unhappy, but I found refuge in God. O may the Lord receive my wandering heart, and make me to find in himself, the source and centre of beauty, a sweet and satisfied delight! O what sublime, what rapturous views of God and divine things might I enjoy with a little more watchfulness! For a moment my mind seems about to be filled, and all its faculties absorbed: but the spirit passes on, and I am lost in dulness.

7. Extremely dull and cold in prayer, very principally for want of scripture reading and meditation.

...thoughts taken up with Christ &  
service! How repeatedly has this blessed  
made me feel the vanity of the world!

8. (Sunday.) Watchful against wandering, heart was not engaged. Rode home from Lolw great storm of rain. I had grand views of God felt no doubt but that I should be received, were taken from this world; but I felt that my hope was in Christ, for not one thought, word or work of mine, was without sin. In the evening, I enjoyed great delight in God at times, desiring to be his. The most satisfying feeling at times is the worthiness of God and Christ.

9. Set out on my journey in greater recollection than ever heretofore; on the road the consolation of myself shewed me the workings of what I called on Mr. Grant, who told me that he had no doubt that there would be a chaplainship vacant before the close of next spring season. The dejection which Mr. Grant's answer left me, drew me nearer to God in prayer. My determination to go out, in God's direction, did not seem at all shaken by the difficulties I foresaw.

10. Dined with Mr. Wilberforce at Palace Y

glory to myself, makes me earnest in giving it to the Lord, to whom alone it belongs.

22. Walked to Kenwyn with —— to find has not forgot the religious imprints of youth. I preached there on 1 Tim. congregation not large, but consisting of nearly all almost entirely, people who are in the truth. I heard the commendations of the course of the evening, which gave me easiness, by fanning the flame of vanity in some sick people after tea, with one of whom I was much drawn out in prayer. But my duties leave me in a humble spiritual condition; often on the contrary they flatter my heart with pride.

23. At night walked through the streets. How wretched to be in a house with general disregard to religion! Though I am through my carnal-mindedness, to be of no use of faith, and to be a fellow-citizen with yet it would be perfect misery to me to be among people as I meet with, ignorant of God, and of the world.

been tender enough in my behaviour or my thoughts. Dined at ———'s. Conversation as usual utterly insipid. That something might be said, I conformed too much in levity to the rest. I find it far more difficult to preserve a devout and serious frame amongst my friends here, among whom I have always hitherto appeared a gay young man than in Cambridge. I fear there is a very great deal of dissimulation in my profession.

28. Rode to St. Hilary, with my mind all the way thinking on nothing, thus giving the tempter an occasion against me.

29. (Sunday.) At St. Hilary church in the morning, my thoughts wandered from the service, and I suffered the keenest disappointment. Miss L—— G—— did not come. Yet in great pain, I blessed God for having kept her away, as she might have been a snare to me. These things would be almost incredible to another, and almost to myself, were I not taught by daily experience, that whatever the world may say, or I may think of myself, I am a poor, wretched, sinful, contemptible worm.

Called after tea on Miss L—— G——, and walked with her and ———, conversing on spiritual subjects. All the rest of the evening and at night I could not keep her out of my mind. I felt too plainly that I loved her passionately. The direct opposition of this, to my devotedness to God in the missionary way, excited no small tumult in my mind. In conversation, having no divine sweetness or peace, my cheerfulness was affected, and consequently very hurtful to my conscience. At night I continued an hour and a half in prayer, striving against this attachment. I read the most solemn parts of Scripture, to realize to my-

30. Rose in great peace. God, by  
ence, seemed to have caused the tempest  
to subside. Rode away from St. Hilary  
in peace of mind, and meditated most of  
Rom. viii. I again devoted myself to th  
with more of my will than last night.  
disposed to think of subjects entirely pl  
the world, and had strong desires, though  
opposition from my corrupt nature, after  
deadness to this world, which David Br  
fested. At night I found myself to have  
a long way from the life of godliness,  
clined very much since my coming into C  
especially since I went to St. Hilary.

31. Read and prayed this morning wi  
victory over my self-will. The 7th of  
particularly suitable; it was agreeable to  
to God of my own corruption and helplessness  
in the afternoon to Redruth, after having  
the Epistle to Ephesians with much seric  
the road I was enabled to triumph at las  
my heart as pleased with the prospect of  
in missionary labours as ever. What is t  
greatness of his power to usward who beli



and love to God, without having in particular benefits, and the prominent affection in my mind at the time, was so much as to think any thing that n

10. Breakfasted with —, he p into the highest points of the Calvinis views appeared to me unscriptural, leave these things for others more p heart was much frozen by the conve but a slight opinion of missionary w whole, his behaviour depressed my though he has, I know, great affection

11. Was very ill and weak all night, and had much enjoyment of G

12. Went by water to Philleigh, v dined with Mr. B—; finding no talking on religious subjects, I co worldly manner and conversation so i afternoon going to church, I found dreadfully grieved, and did not recce believing sense of guilt till I went a but I confessed my iniquity to the returning peace. On the water, and I returned, my heart was humbled a

regard for me. In the evening called on the two ——'s, sent I think by their Lord to them, for they were in great want and dejection that none visited them.

17. Rode to Lanivet with great deadness, except when I read the word of God. O how I blessed that precious book, for quickening me to conformity to saints and holy angels, although of a better world. After tea, with —— . I found to my surprise and grief, his mind tinctured with infidelity. I was enabled to answer his arguments clearly, from Butler and Jonathan Edwards.

18. Morning passed in reading Homer and Mathematics with ——, for I could get him to speak on no other subjects. In our walk we touched again on the subject of religion; it was my chief endeavour to point out the necessity of prayer for illumination, even if he believed in natural religion only; also of a determination of acting up to the light he should receive, and conforming his life to the gospel. Also of enquiring with the humility of a creature.

19. Though I lay down in a temper of poverty of spirit, my first thoughts, seized by the concerns of time and sense, led me to a proud and discontented temper; but prayer brought me to a better spirit. The church at Kenwyn was quite full, many outside, and many obliged to go away. I prayed and delivered my sermon with composure and earnestness, on 2 Cor. v. 20, 21. Walked with ——, and tried, I am afraid to no purpose, to turn his wavering mind to religion. Felt chagrined in the evening at not hearing my sermon praised. Wretched creature, full of sin and ignorance; the less reason I have to be proud, the more eagerly do I court applause. O the blessedness of

singularly suited for meditation; I perceived a  
sense of the awful presence of God,  
of the Spirit, in writing on Rev. xxii

24. Walked out, and my mind  
from wandering. In the evening  
Kempis with much profit in my room.

25. Walked out, and had at  
exalted to God, but my affections were  
After much exertion, I got an insight in  
Rev. xxii. 17. and walked up and down  
very solemnly impressed, and my ideas of

26. Rose early, and walked out  
beauty of the morning. Many different  
thoughts crowded on my mind; as I saw  
and rocks—mount and bay, and thought of  
who lived near it; but for want of  
natural spirits, and fixing on one subject  
was not much benefitted by my meditation.

27. Walked to Marazion, with  
delivered from its idolatry, and enabled  
easily and peacefully to God. Reading  
to Lydia alone, from Dr. Watts, the  
be among other things a prayer on behalf  
God to the creature. Now, thought.

just been desiring with my whole heart. I continued conversing with her, generally with my heart in heaven, but every now and then resting on her. Parted with Lydia, perhaps for ever in this life. Walked to St. Hilary, determining in great tumult and inward pain, to be the servant of God. My efforts were, through mercy, not in vain, to feel the vanity of this attachment to the creature. Read in Thomas à Kempis many chapters, directly to the purpose; the shortness of time, the awfulness of death, and its consequences, rather settled my mind to prayer. I devoted myself unreservedly to the service of the Lord, to him, as to one who knew the great conflict within, and my firm resolve through his grace of being his, though it should be with much tribulation.

28. Took leave of St. Hilary; walked on, dwelling at large on the excellence of Lydia. A few faint struggles to forget her, and delight in God, but they were ineffectual. Among the many motives, to the subjection of self-will, I found the thought of the entire unworthiness of a soul escaped from hell to choose its own will before God's, must bring my soul to a right frame. So that while I saw the necessity of resigning, for the service of God, all those joys, for the loss of which, I could not perceive how anything in heaven or earth, could be a compensation, I said amen!

29. My mind taken up with Lydia. But once reasoning in this way, If God made me, and wills my happiness, as I do not doubt, then he is providing for my good by separating me from her; this reasoning convinced my mind. I felt very solemnly and sweetly the excellence of serving God faithfully, of following Christ and his apostles, and meditated with great joy.

this world, scarcely could I say, w  
or what I would do, now that my  
strongly counteracted. Thus God v  
my return from my backsliding, w  
immediately. If he were to offer  
my wishes, I would say, not so,  
will, but thine be done."

30. Passed the morning rather  
lives of pious women. I felt an inde  
of opposing emotions. At one time  
with delight to God, who had perm  
after the same glory, but oftener call  
by my earthly good. After dinn  
garden for two hours, reasoning  
heart, and through God's mercy no  
To preach up deadness to the world,  
an example of it! Now is the time  
cannot *feel* that it is best to bear the  
for it. This will be true faith. If  
session of my idol, I should immedi  
that God alone, was, notwithstanding  
and to Him I should seek imme  
weighed the probable temporal cons  
my own will gratified! the dreadful

divine things attentively, was much more freed from earthly things. I have found grace to help in this time of need; I still want a humble spirit to wait upon the Lord, I almost called God to witness, that I truly resigned my pleasure to his, as if I wished it to be remembered. In the evening, had a serious and solemn time in prayer, chiefly for the influences of the Spirit, and rose with my thoughts fixed on eternity. I longed for death, and called on the glorious day to hasten, but it was in order to be free from the troubles of this world.

31. Rode to Rosemundy, with my mind at first very unhappy, at the necessity of mortifying my self-will, in the same particulars as for some days.

*September 1.* Drove to Helston. Mr. S—— the curate of Helston and I walked together in the garden. I rejoiced to find him seriously disposed, and endeavoured to give him what I thought scriptural views of the doctrines of the gospel.

2. (Sunday.) Preached at Helston church, and greatly offended some ladies, who said they would not go again to hear such doctrine; accordingly in the afternoon, the genteel part of the congregation was smaller, but the poor more numerous. / Mr. Andrews, a methodist, begged me to preach at their chapel, which I refused of course. / I retired to my room, and found my heart much enlarged in solemn prayer, and views of eternity. Joined Mr. S. and pressed him closely on leaving off cards, plays, dances, and forsaking the company of the world. He seemed much convinced, and expressed great desire of a more serious devotion of himself to the service of God. Mr. O. who had been a missionary in the West Indies for twelve years,

versation with him, and that he would  
seen me on any account. The Lord  
himself and them that hear him ! I  
my leave, when —— begged to speak  
which brought me to ask him about the  
heard he sometimes attended. He  
the arguments I adduced, and confessed  
acting wrongly through ignorance and  
determined to have nothing more to  
From these things I saw clearly the  
dence, conducting me to Helston,  
dreamt of going till just before. Then  
to the Mission Church, I read through  
and Major Sandys' accounts, felt very  
to go forth and preach. Rode to Re  
ner, with my mind unsettled, through London  
or rather my idol.

4. In prayer this morning, as last  
up with desiring that heavenly abstract  
world, necessary for writing on Rev.  
the utmost difficulty to fix my thoughts.  
At night walked to Truro, with my  
at peace, and rejoicing in God, devoted  
him, with an entire resignation of idols.

and affectionate prayer, that I might preach in the concourse of men in foreign lands those truths which I had received and meditated upon there, and that if I should be spared to revisit it, it might be with great increase of grace in my heart, and after an abundant harvest of souls. Much of the rest of the day, till evening, passed in exhorting and comforting my sister, and then I took leave of her, with great distress to us both.

8. Continued our journey to Plymouth Dock, where we arrived at three o'clock; my mind in the morning was empty, for want of prayer, and so ill prepared to exercise a complacent devotedness to God in all that he is about to do with me.

11. Went to Exeter. My thoughts were almost wholly occupied with Lydia, though not in a spirit of departure from God, for I considered myself as in his hands, and reposed with confidence and peace on his unerring wisdom. One of the passengers was a Unitarian, and with him in a long walk we had before the coach, I had a conversation, till, having nothing to say in his defence, he declined the subject. Alas! it is the love of sin in all carnal men that is at the bottom. Filled with awful thoughts of God's power and sovereignty, and felt the dreadful impiety of being dissatisfied with his will.

*London.* 14. Went to St. Paul's, to see Sir. W. Jones's monument: the sight of the interior of the dome filled my soul with inexpressible ideas of the grandeur of God, and the glory of heaven, much the same as I had at the sight of a painted vaulted roof in the British museum. I could scarcely believe that I might be in the immediate enjoyment of such glory in another hour. In the evening the sound of sacred



grace of God in truth. After many v  
trustful thoughts, my mind settled in p  
and asked freely for all ministerial gi  
and begged of him to fulfil all the good  
will respecting me, not to allow me to  
tates of my heart, for what I would n  
It is therefore no more I that do it, but  
eth in me.

20. In my walk I indulged in the  
spection of the mornings I had passed w  
at last ceased from them without rep  
sufficient in God's wisdom and love, to  
satisfaction with all that he should or  
the rest of the time generally in peace  
joicing. Visited —, the conversati  
but I abstained from that levity to wh  
ing, because it would be inconsistent wit  
of the subject this evening. At church  
much affected with the views of eternit

21. Rose and prayed under the ov  
fluence of corruption. I felt an obst  
all the service of God, and an unhapp  
his righteous will. Yet I determined  
striving to live independently of created

spirit from this benighted place, because I care  
not for them in earnest, nor bear them upon my  
heart often enough before Him? I must live  
closer to the Lord. I am satisfied with going  
without anxiety for nearness to God, whereas  
amidst my troubles, I find not a moment's  
rest in his presence. Oh, how does it show the  
operation of my heart, that severe afflictions are necessary  
to keep me from ruin! Read David Brainerd's  
life yesterday, and find as usual, my spirit  
benefited by it. I long to be like him; let me  
leave the world, and be swallowed up in a desire to  
please God. I am now alone with God. Awful thoughts  
that is there in the creature to be compared to  
God, remove the veil from my heart, that I may  
be so powerfully driven away in contradiction  
to reason. Let me cheerfully repose in the wisdom  
of God, and think of nothing now, but how I may  
conformably to my Father's will. But what  
caused in my mind! At night  
earnestly for an increase of grace for usefulness  
in ministry, and felt a great desire to deny myself  
and be diligent for the cause of the gospel.

deal of Thomas-à-Kempis, and with the 19th Psalm closed the reading of the day. But no good has been done without. By reading à -Kempis, I am brought to ask, what keeps me from such close communion with God, but sin and sloth. Do I not know I might enjoy the same deadness to the world, and spirituality of mind, were I resolutely to pursue the path of watchfulness, fasting, and prayer ?

25. Rose rather in darkness, but was enlivened by prayer. Called on —, and exhorted her, now she was raised to life again, to walk worthy of the gospel. As I went along the street, my heart rose above earthly things to God. I feel the utmost encouragement, and even desire to go and preach to the Hindoos. My talents seem to me to be peculiarly suited to them. Yet I have need to learn much subjugation of spirit, to be willing to wait on these poor people, and to abide the Lord's time for their conversion.

26. Rose before six, and walked to Shelford, with my mind in tolerable peace, committing Scripture to memory ; I found it continually necessary to pray for the good of men, and particularly the persons I am this day to meet. As I arrived early, I employed myself immediately, that no time might be lost ; for the redemption of time is absolutely necessary to my tranquillity.

27. Walked to Shelford ; somewhat ruffled at a trifle, and my mind getting further and further from God. But though my spirit at the time was so hateful, I returned to him in defiance of my corruption, and prayed for deliverance, which I received. I was enabled to be tolerably watchful, so as not to lose sight of the eternal world. During the interval be-

g . . . . . But I was taught by 101  
not to depart from God, but to come  
which he mercifully permitted me to  
considered how loudly and earnestly a  
me are calling me to redeem the time.  
paired of ever writing or speaking wit  
ness. Yet by looking up to God, I  
posed my mind into a solemn frame  
after dinner, my soul was seriously  
went to my work of visiting Wall's Lan  
strengthened against my vanities; return  
the Bengalee grammar, which I had be  
and construed a little. I am anxious  
Bengalee New Testament. After tea,  
sion of Psalm cxxxix. I felt the prese  
very near to me, and addressed him with  
pression on my soul. Oh that I could  
frame! let me set the Lord always befo  
is religion without the reality of divine  
and how shall I be easy on my death  
being more clearly satisfied of my havin  
it, than I am at present? God seems n  
speaks not; but it is because I do no  
speak; I content myself with telling h

30. My mind this morning was in a frame of easily ascending to God in peaceful solemnity; but by the merest carelessness and self-confidence, I let my thoughts run upon the world, and the flesh, till my conscience was wounded. At intervals I recovered, and reposed on the wisdom of God, and sometimes through the evening, I longed to be alone in my room, to have my heart opened in prayer. (See Memoir.)

*October 1.* The pride of my heart was made manifest to me this morning in prayer, but it was a time of spiritual strengthening to me. Read at the hospital, and called on —, &c. My own heart was not the better for these ministrations, but rather puffed up with pride and arrogance. But in prayer I found myself restored to a right frame.

2. My mind was seriously turned towards God, somewhat in a spirit of calm devotion, this morning. Read Thomas à Kempis, and a few hymns, with some sweetness of soul. Engaged all the rest of the morning by Gilchrist's Hindoostanee Dictionary. Walked with A——, but from having no prayer, nor reading, nor religious thought, I was very little disposed for edifying conversation. The loss of time made me also rather petulant. In my walk afterwards alone, having no Bible, I endeavoured to repeat to myself the Epistle to the Ephesians, which brought me nearer to God, and kept me from darkness and peevishness. After dinner, began Halhed's Bengalee grammar, for I found that the other grammar I had been reading, was only for the corrupted Hindoostanee. In prayer, I found my soul composed to a blessed and serious view of eternity. Visited the hospital, &c. (See Memoir.) Read some missionary accounts, and felt my heart

ness to labour in my present post seems  
contradiction to this. Oh that the Spirit  
kindle a holy zeal within me, and give me  
over the world and the flesh! for it is  
that the devil tempts me to neglect the  
Oh that my eyes were opened, that  
heavens, and Jesus standing at the right

3. Went out, designing to call at  
about having the children catechized  
when I ought to have read the scripture  
I took up the Missionary accounts, and  
an opportunity was lost. I went out, groaning  
careless walk with God. I pray that  
Holy Spirit from me. Afterwards called  
and used every possible illustration and  
convince them of sin, and lead them to  
in vain; I then prayed with them.  
pained and humbled at reflecting, that  
to my knowledge pleased God to awake  
my means, either in public or private  
myself. Now, what is there wrong  
When I ask the question, my conscience  
diately reply, What is there, which is  
proud and lukewarm? but I desire not

but almost without a wish to live at home for her. With all my worthlessness, and deadness, and stupidity, I would not wish to exist, unless I hoped to live entirely for God. In the afternoon, walked about with my mind harassed and hurt by many vanities. Alas, I do not live like a follower of the Lord Jesus Christ, bidding farewell to this world ; yet God helping me, I will be a holy man. Read the service with some humiliation, and desired to be alone to pour out my soul to God. Mr. Simeon preached on " Christ is all and in all ; " it was very serious and consoling to me. If it be a true mark, to desire to be delivered from an evil nature, and to put on the new man, then I trust that I possess that. I scarcely know what time to devote to sermon-writing. I do waste a prodigious part of it in this way. I cannot but think, that if I read more of scripture, and prayed more, and was more engaged in active exertion for my parishes, I should have more spirituality and freedom in composition.

5. This was a day I had intended for fasting and prayer, of which my soul greatly stands in need ; but unforeseen engagements prevented it. All that I see, and read, and think of, in the creature, though it be of a religious nature, is utterly unsatisfying. Then why do I not keep nearer to God ? how is it, that every thing can engage me more easily than he ?

6. Finished the Missionary accounts ; and glad I am, for they have taken up my time so much this week, they have drawn me away from study, reading, and prayer. I desire thankfully to acknowledge that it is the Lord's mercy, and I trust through the intercession of Christ, that I am not cut down as a cumbrer of the ground.

to be able to live happily in the enjoy  
But without tasting this enjoyment at  
is very trying to faith, to resign all  
But as a missionary, how strongly am I  
to do this ! God is indeed, I know an  
sufficient portion ; but unless he is near.  
choly is my life likely to be ! for how  
heart to seek him, how soon tired with s  
tation ! Found some sweetness at church  
and spoiled at last, by a great deal of v

8. Morning was taken up by sermon  
was obliged continually to fix my steel  
and though I got on very little, yet I  
satisfied, as it was not through idleness.  
me a letter from Mr. Brown of Calcutta  
me great delight on many accounts.  
affection in prayer for my dear brethren  
for the establishing of Christ's kingdom  
poor Gentiles, and for my being sent  
if it were his will. But O that I had  
more for the benighted people, among v  
ter ! Well, I trust God will hold up n  
help me to be that active holy minister  
being which I am yet so far distant.



have done after having satisfied my conscience. But it pleased God to convince me of my wickedness, and to teach me to call upon him faithfully. Read to my bed-maker the 11th of Luke; found my mind solemnized, but what little reason have I ever to be satisfied either with the matter or manner of what I say to her, or to any, on the subject of their souls! Setting to my work of writing a sermon to-night with some zeal, my heart was exceedingly enlivened at looking through time into eternity, and seeing nothing but works of love to be done. "Sweet is the work! my God, my King!"

11. Thinking my mind was in need of recreation, I took up Lord Teignmouth's Life of Sir William Jones, and read till tea. At church my heart was softened by the precious hand of mercy.

How soon a season of humiliation is at an end, though the occasion remains! I am soon returned to self-complacency. In my walk out, did not use any restraint in my thoughts, as my mind and body were greatly fatigued with sitting up so late; though happily they did not go far from God.

14. (Sunday.) The morning, dark and lowering, rather depressed my spirits; so easily does any outward circumstance affect me, but by faith and prayer I soon got beyond present things. Many times to-day, as on other days, I have had great difficulty in endeavouring to maintain, or pray for, the two graces of fervour and humility at the same time. I cannot be happy a moment, without some conviction of my own worthlessness; and it is for the honour of God that I should be fervent in spirit. Received a letter from —, which filled me with grief and disappointment;

the other chapters following, with great heart was rather drawn out for the prospect but I wanted a poor and contrite spirit. I joined a society and found Mr. Simeon ; during the reading of Psalm xxii., in which he speaks of the necessity of praise, I was in a frame and in prayer I scarcely ever had my heart out of praise ; I could only speak in the praise ; yet did my wicked heart pride itself in this state. Read Sir W. Jones's Letter to a young man living in the world ; O, the misery, vanity, and folly of a worldly man's life ! in all his plans of improvement he should embrace every subject of human knowledge ; religion bears no place ; they seem to fancy that virtue to be the same thing ; they abstain from pleasures, and say a few prayers, in the same manner as a child repeats its lesson to a schoolmaster, without his punishment, or expecting his reward. What avails it, that you lived on that which you so greatly desired ? Let me with the mercy of God, in giving me to see the misery of a life devoted to the most dissipated pleasures, May I never again be taken in the snare

of the prayer, a man fell down, and was carried out, and our meeting ended; the man was young and of a dull disposition, and never had a fit of any kind before, and the room was by no means warm; I did not much like the event, instantly recollecting the Methodist accounts. I took care to say nothing to him about religion, lest I should give countenance to what I foresee will be said of this. Mr. C—— told me that my preaching would not do at all for this place. This much dejected me all the rest of the evening, because I was told of my faults, and did not like to find I was so little esteemed by my hearers; yet I am bound to bless the Lord for every additional ray of truth that he sends me. Read Sir W. Jones's Life at night, and was better pleased with his character.

18. O the vanity and unprofitableness of the day, in which there is no exercise of heavenly-mindedness! What signifies everything that happens outwardly, if I am not familiar with the things, which lie between God and my own soul? At church had a longing desire for the coming of Christ's kingdom, and asked myself, how is it possible I have not striven in prayer for the manifestation of his glory among all men? I resolved, if nothing prevents, to appropriate some hours to-morrow to special prayer and meditation.

19. Read some of the lives of Anselm, Bernard, &c. this morning, at intervals of leisure. I cannot help admiring those holy men, who retired to a convent, and lived in the exercise of such elevated devotion; and the consideration of it tends to quicken me to spirituality and love of God. From one to five, I was engaged, according to my intention, in prayer and reading; for the first hour I was tolerably fixed in

Epistle to the Hebrews, and praying for it. My soul enjoyed much seriousness at times, but was much wandering and coldness upon me. In reading the last chapter of Revelations, and it was filled with love and joy, so much that I was unwilling to leave off.

20. The carnal spirit, this morning, was subdued by prayer. In the afternoon, finished Sir Isaac's life. My mind was much impressed by the greatness in it of the grandeur of God, so that when in prayer, my soul was filled with veneration.

21. (Sunday.) Rose late, and stupid this morning, too long in bed; I could not but abhor my loss of such precious time, when I might have been early interceding for souls, and preparing my spirit for the service of the day; the bitterness on my unprofitableness much dejected me. In the hour to myself before evening church, my soul got comfort from prayer and reading, and I looked up to Christ for grace to enable me independent of those delightful ordinances, I might be able to partake of, and to be ready at his command sent out to some dark place, to teach one who was ignorant, and to wander in a dreary desert. In

of any sin, while he, my friend and my master, was thus looking upon me. At church I enjoyed the presence of Christ. \* \* \* \*

23. Having no particular ministration, I expected much reading and profit. But very soon my perverse will was contradicted by conscience. I wanted to be at one study, when duty called me to another. Very unwillingly left the Bengalee and Milner's Church History, for writing sermon. Walked out, fretting with what I called the great folly of mankind. In the midst of my misery, I tried to think of Jesus, how he might have scorned the ignorance of men, how his patience might have been wearied out with me. But it was not till I learnt some of Psalm cxix. that I could return to a proper spirit. On my return home, being utterly averse to any exertion of mind, which seemed jaded, I fell upon my knees before God, and found my spirit revive a little. Yet I found it necessary to read Bengalee, as requiring less thought. I continued afterwards, to a very late hour, thinking and writing on a subject. Thomas à Kempis says, 'We ought to praise God, for seasons of darkness;' but so clearly has my own wicked heart been the cause of this day's unhappiness, that I have nothing to do, but humble myself.

25. Passed the time till my pupils came, in writing to my sister. With them I was rather more serious, but my conversation was by no means "in meekness of wisdom." Walked out, and tasted at times great joy and peace, in the presence of God; but at last found that humiliation was more suitable to my state, and in this temper I enjoyed much true happiness. Some friends with me in the afternoon; but I was

8. It is a trouble with me, every hour or even  
to get my thoughts to God. Scarcely ever  
mind at rising, meekly devout. Commenced n  
k of writing, in the fear of God, and the humbli  
e of my own utter unfruitfulness, but advance  
little. Having occasion to consult Jonath  
wards on Redemption, I was much arrested by th  
clusion of it.—O eternity! how real. My so  
bled, lest amid the glory of the last day, I shou  
found unworthy of partaking in it; and but f  
st, what should I do?

9. Rose early, learnt some scripture, and walke  
ny walk met T——, with whom I thought it rig  
to be pressing on the subject of religion. At nigh  
rayer, Satan sent one of his fiery darts into m  
ghts by means of the imagination, which almo  
k up my spirit; but I cried fervently for delive  
e, casting the sin upon the Devil, and myself up  
Lord, and found him come to my peace a  
posure.

10. An hour and a half I passed with two si  
ple, one of whom, a dying man, was awakened  
se of sin, and the other, a daughter of the L  
mighty. With the former I was enabled to pr

ger of peace, and minister to the departing spirit. In my walk had more joy than peace, too little humility and too great elation of spirits, chiefly because I was to dine at ——'s, with my dear Christian friends. But indeed it was a most unprofitable meeting for us. I blame my dear brethren, but much more myself, for not introducing spiritual things, their minds seemed engaged very much in this business, but mine was free and joyful, and I ought therefore to have been forward in such conversation. I tremble for this place, lest the candlestick should be removed. Oh that the spirit of prayer and intercession may be poured out upon me, that all my own lukewarmness, and the sorrows of Zion, may be removed by a prayer-hearing God!

30. Another day has passed, and I am nearer eternity. Oh that I could dwell in eternity, amidst the distracting avocations of time! There seems a certain strangeness in my mind to it, as if I had thought but little of another world this day. Walked out rather confused, but was soon able to think of sermon, with my mind breathing freely the air of religion; being enabled to see that the work of the ministry, and preparing for another world, were my whole business. Read a little of Bengalee, and at night some choruses of Sophocles, and Lucretius, in order to examine a pupil. It is astonishing what a snare such reading is to me; but I returned to the Bible, not unfitted for enjoying it, as was once the case. In reading to ——, felt condemned by the words, that “men should pray always, and not faint.” Christ prepared himself for the ministry, by long, and constant, and fervent prayers. So should I lose less time in endeavouring to write, if my mind were more spiritualized by prayer.

prayer, I went forth with satisfaction and the work of visiting the sick. In my wards, I found my mind spiritually alive though amid much struggling of sinful which hateful sin may the Lord make me I have more occasion to strive against it than before men. It is seldom I can exult in spirit.

*November 1.* My heart towards God at in a short walk had a watchful sense of sin after prayer. With pupils, not at ease enough yet. I walked out in this temper, besides this, I was assaulted with evil thoughts in all my misery and sin, I simply cast myself on the fountain of Christ's blood, and found peace. I brought my mind to sobriety and deadness to the world repeated Isaiah liii. with much effect. At night my soul was touched with devotion. Precious was the presence of God, after so long a course with his creatures! Mr. S. told me that if I were on the Bengal establishment, my salary would be £1200 a year. I told Farish that I remembered words, that I should be in danger of worldliness. At present I feel no desire after the



means sufficiently self-governing. In my walk I felt scarcely the least wish for a settlement in this world, and I found that I could decide between marriage and celibacy with simple reference to God's glory, and my general usefulness. In the afternoon enjoyed solemn thoughts in prayer, and visited one poor penitent soul, with whom I had prayed the day before yesterday. The desires she expressed amidst her tears were, that God would change her heart, and forgive her, and take her to his mercy. If it was his will, she wished to leave this world. But what if she should live?—I asked her. She said, she could not say she should never sin, as she was constantly liable; but rather than turn to her former ways she would be cut in pieces. I was much affected with pity, and preached the gospel of grace with much delight to her. In my rooms, read for the evening class, and prayed with my heart full of awful thoughts.

3. After the usual business of the evening, I walked in the fellows' garden, thinking on sermon, with great fervor of spirit, though with much pride and want of love. After dinner, I prayed earnestly, and continued writing sermon till late at night, in general enjoying God's presence, and looking up to him, to correct my spirit, that I might be meek and tender, and might write with seriousness, not to please men but God. It was a very long study, but a pleasant one: I left off satisfied and peaceful, at thinking that the happiness of life consisted in communion with God, of which none could deprive me; and happy also and peaceful, at the prospect of death, as not far off. I sometimes tremble at not having suffered more for Christ; but I trust I am ready to undergo it all.

4. Endeavoured to recal my mind from its usual wanderings, by looking to God, to prepare me for morning prayer, in which I found myself solemnly impressed; but during a short walk, pride gathered a cloud over my peace, but it was somewhat brought down again. Rode to Lolworth and preached there, on Acts xvi. 29—31. but the people were inattentive. I was in consequence much dejected on my road home, and afterwards; but by simply looking up, as a sinner to God, I found an awful seriousness about souls; and at church, in the evening, in preaching the same sermon, I found by the attention of the people, that the fervor of my spirit yesterday, had been conveyed into the sermon. I came to my rooms, not as usual, flurried, but rejoicing to be alone, and to hold communion with God. Truly God is good to me!

5. A day in which I have suffered much painful temptation, and have lost much precious time. My heart was puffed up by thinking of my sermon yesterday; and I found the utmost difficulty to get it out of my mind. Read and finished the Bengalee grammar to-day. I was very unwilling to take up the Bible to learn my portion of scripture, while engaged in the grammar; but after some hesitation, conscience did so far prevail. But I had not time to gain true views of things by prayer, before — came, and praised my sermon in most extravagant terms. I was tried by the most contemptible vanity, yet felt myself a miserable creature; a thousand times rather would I have had all my most disgraceful sins published to my shame. Yet after prayer, in which I could appeal to God, that I had not sought my own glory in writing or preaching it, I walked out in peace. The passage,

“and they shall look upon him whom they have pierced,” &c. was very useful to bring me to a right spirit. At tea-time, I was taking up some book pleasing and amusing, but conscience reminded me, of giving every moment which I did not need for recreation, to the word of God. Thus I found it very refreshing and pleasant. Oh blessed word of God! my delight would be in the law of the Lord, if I meditated in it day and night.

6. By long and diligent prayer, I obtained some sense of God's presence. Wrote a little of sermon; but for three hours got on so little, that I was exceedingly dejected at my unprofitableness: but found some relief in prayer. My heart has been generally overwhelmed today; but Jesus is very precious to me, who “came into the world to save sinners, of whom I am chief.”

7. This morning, read one thing and then another, eager to get some increase of knowledge: but at last fixed on the Hebrew Bible, and read a little of the beginning of Isaiah, and in the meantime was rather watchful over my spirit. At church, my mind in the midst of prayer, was seized with repeated approaches to levity. Oh what a mercy that I was not struck dead! \* \* \* \* \* With my pupil, I was calm, patient throughout, looking to Christ as my example. In my walk, the character of Christ on earth took up all my thoughts, and I felt the power of his example. My mind was serious and sorrowful, and I hoped I should hereafter walk as he walked. During the afternoon, though tempted to vanity and levity, I was helped still to set the Lord before me, and found it of rich and unspeakable advantage to me in my intercourse with others. I recollected that I

had said something sarcastic at table, tending to wound the mind of one, and was grieved at considering how unlike it was to him. Drank tea with Mr. and Mrs. B. and when I was verging to an irreligious frame of mind and mode of conversation, the Spirit again brought Christ to my remembrance, and made me earnestly desirous to be like him, in all holy, humble, spiritual and edifying conversation. All the rest of the evening I was employed, if it might be called employment, in thinking of the subject, “Ye are built upon the foundation of the apostles and prophets,” &c. with such dulness that I was quite dejected. Indeed I am a poor ignorant wretch, and what to do I hardly know. My constant uselessness in God’s creation, and perfect unprofitableness, overwhelm my soul. And God’s forbearance and Christ’s tender love, are very, very precious to me. How happy shall I be, in the eternal world, when self, and all its pride, and sin, and wretchedness shall be forgotten, and God alone have all praise! Amen, so be it.

8. In morning prayer, felt a most ardent desire to be out of doors among the sick. So after writing a letter, I went out and continued till eleven. One man and his wife, I was almost willing to believe, had become true converts. At one house I met with a poor sinful woman, with whom I mildly reasoned, as thinking she had been roughly addressed in general; but I could get no answer, for she was ashamed to hold up her head. \* \* \* \*

\* \* Had some happy meditations in the evening in my room, on the favour of God to my soul, and the approach of death, and eternity, and was earnest in prayer; and was still chiefly engaged in

desiring to set the Lord always before me, that I might be zealous for souls as he was.

9. Prayed earnestly over 1 Peter, particularly "the end of all things is at hand, be ye therefore sober." It is this injunction I want above all things, to practise *to be sober and serious*, to have uncompromising sincerity.

10. Felt resentment at Mr. S. and found it very difficult to regain a right spirit in prayer. But at length I felt patient and forgiving. In the afternoon, by delaying too long to begin prayer, when my soul was disposed to it, I lost the opportunity, by others coming in : my behaviour was thoughtless, to my sore vexation and grief afterwards. When shall I be delivered from this detestable levity and inconsistency ! A letter from my sister to-day was very affecting to me. Oh that it would please God to reveal Christ to her ! At night, I seemed to enjoy my subject, which was, the gradual growth of God's church.

11. (Sunday.) Was earnest this morning in prayer, as I generally have been of late, on the morning of the Sabbath, through the mercy of God answering the prayer of his people. Till church, I was again taken up in writing sermon. My natural spirits were high at church, and I afterwards rode to Stapleford, in a joyous sort of spirit, but with no true religion in exercise. Rode home sorrowful at having preached with no more life and zest, and also at finding myself incessantly tempted. As soon as I came home, I continued some time in prayer ; it was, I trust, an act of faith in the Lord Jesus Christ. My evil heart, so full of sin, was causing me to depart from God, and to wait till I had a better frame ; but by immediate

God. O how swiftly does my soul  
ness at such seasons! Read something  
hoping to get some thoughts of eter  
found it unsatisfying. Then I asked  
consult the fountain of truth? so I re  
with a bright light shining upon them.  
night, rather declined in spirituality.  
with a holy determination to seize any  
warning others of their danger. Why  
more serious? I see such strong occas  
without and within, that I groan at n  
maintain a steady sobriety and tender  
Lord be pleased to fix this in my mi  
the midst of dying souls, who are th  
How cruel! how impious to let a b  
want of warning! All my unhappiness  
so soon become carnal. May God  
Hell, Death, and Eternity upon ever

12. Felt much guilt this morning  
prayer in a serious humbled spirit.  
ever having been the means of makin  
ture miserable, one formed for the glo  
in body and soul, sunk down my sp  
and terror to the dust.

friends were with me, I prayed repeatedly before, and during the time, that I might be like Christ, and that the conversation might be such as becometh saints. It was tolerably well, not idle, yet nothing in the way of affection and feeling; and for myself, though my views of propriety of conduct were clear, and my heart felt the importance of eternal things, I was very often subject to vanity and levity. Read some of the word of God seriously. S—— told me this evening that he thought there was scarcely the least probability of my going for a year to come. This, with other little sources of vexation, made me very unhappy for a time. But made a sudden effort to take all these things quietly, considering that these are the very seasons to exercise faith.

14. Morning employed in finishing sermon on Ephes. ii. 19—21. No particular enjoyment of divine things, except in reading some of the Scriptures at breakfast, and afterwards in my walk, when for a little my soul was able to speak to Christ, as to one near. In the evening I began to grow very averse to all spiritual reading and thoughts; but I simply asked, what is it right I should do? and I began a sermon, and wrote, by consulting Hopkins, with freedom all the rest of the evening.

15. Corruption always begins the day, and is beforehand with grace; but morning prayer never fails to set my mind in a right frame. Read the Acts this morning with great delight. I love to dwell in sacred scenes, other than those which pass before me, and especially those in which the men of God are concerned.

15. My soul seems to be enjoying rest: no trials, but yet no particular engagement;—let me beware of

when I felt on, I thought with great regret  
poor dying soul of a woman I had intended  
But it is a happiness to my soul, that I lo  
work of God. I have no damping doubts as  
it seems indifferent to me, in what I am emp  
it be for my God and Lord.

17. Had determined to devote this day  
and prayer, which I very much need. Had  
ful mind in the morning, and in a walk befo  
fast, great delight in God, and in prospect  
with him this day; I continued about two  
prayer, with tolerable steadiness, solemnity,  
ousness, and with less distraction than I ha  
ever known. I began with labouring after  
heart, but staid so long at it in vain, that I wa  
to proceed to other subjects, which were chie  
cession for the college, nation, my two sisters  
brethren in the ministry. Afterwards I r  
Scripture and went to chapel, and from tha  
supper was visiting the sick. At supper  
supper, I let slip a most excellent oppo  
speaking on an important subject, from mere  
ness and want of thought; which so galled  
I came to my room, that I was quite unhapp.

10. (Sunday.) The morning of this Sab  
less happy to me than any I have had for a l



to oppress me. In a state of absence from God, I went to prayer, as knowing it was of no use to try to restore my own soul: so with all my misery and iniquity I cast myself upon God, and found the return of peace, and the time passed in general happily, in reading and praying till church, where during some parts of the service I spoke as to God, though at others was miserably distracted. I learnt that Mr. Grant had no doubt of getting me nominated, but that he would let me know positively, about the latter end of December. I rejoiced greatly at the prospect of a speedy departure, feeling, I thought, joy and delight at the gathering in of the Gentile souls. Yet I reasonably suspected myself. The change of scene and sight of countries, certainly are agreeable to me; but as far as I can see, they would not induce me to resign my ease and my life: no, I believe that I lay down these, in obedience and conformity to Christ, and from love to him and his elect; and had I ten thousand lives, my calm judgment, unruffled by dangers, testifies, that they ought all to be spent for Christ. But when the trying hour comes, how shall I feel? Yet I have that promise, "As thy day, so shall thy strength be." &c. Enjoyed great happiness and the joys of heaven, most of the rest of the evening, though not without distraction. In hall at supper found an opportunity of declaring very plainly, the necessity of intending to keep all God's commandments, in order to the being in an upright and safe state. No answer was made me.

19. Read 6th commandment in Hopkins, and began sermon on it. Walked a little, not distressed by corrupted tempers, but yet vain in my thoughts, for

the Lord delivered me from a temper of mind cloth, and earthly-mindedness, by bringing to me the example of Christ, always serving God spirit and those words of his, "What! could ye not with me one hour?" So I read Isaiah liii. a Epistle of Peter, with a mind delivered for from present things, but from delaying prayer I was interrupted. Is this serving God with reverence and godly fear? My heart was not in visible doubt it is not the spiritual life that Brainerd led.

21. After dinner, I lost unexpectedly a sense of reading and communion with God. I hastened to my room, groaning over my unprofitableness, and went to be employed; went to Professor Faris's room, praying that our conversation might not be so unprofitable. It was much better than usual; but my own corrupted heart wandered in vanity and idleness. How awful to reflect that our Maker was among us and beheld our eyes and hearts! how fearful the guiltiness of every day!

22. Rose in painful sense of my unprofitableness, but this conviction led me to God, and away from the world. In prayer, and in the morning reading of the Acts, found my heart serious and tender. In the

did not this holy, heavenly frame continue? but alas! it was very short-lived. After dinner I sat meditating for an hour on the past events of my life; but was afterwards engaged till church, by B— and P—. Mr. Simeon preached on the words, "As the Father hath loved me, so have I loved you: continue ye in my love." The subject was delightful to me. An hour afterwards I experienced great joy and love to Christ, and with great delight and fervour prayed, that I might not only rejoice in him myself, (for I find in that joy a great deal of selfishness and want of solidity,) but might labour as his minister, if it was his will, among the poor gentile nations. I longed to go, especially when I remembered, "As thy day," &c.

23. Through shortness of time I was about to omit my morning portion of Scripture; yet after some deliberation, conscience prevailed, and I enjoyed a solemn seriousness in learning 'Mem' in the 110th Psalm. Wasted much time afterwards in looking over an Arabic Grammar. In my walk out, was much impressed with a sense of God's mercy, in having made me unlike \* \* \* \* I observed them herding together, depending on one another's mirth for enjoyment, while it was the very life and enjoyment of my heart, to be alone with God. It sometimes appeared astonishing, that men of like passions with myself, of the same bodies, of the same minds, alike in every other respect, knew and saw nothing of that blessed and adorable being, in whom my soul findeth all its happiness, but were living a sort of life which to me would be worse than annihilation, at least independant of future considerations. I could rather sink into my grave, than live a life so utterly

as if I were alone with him on the face of the  
In the afternoon read D. Brainerd, and passed  
hour in prayer, in which I had at times earnest  
for the advancement of Christ's kingdom, and  
might be sent to preach to poor heathens. Dr  
with two serious young men; my conversati  
with rather less vanity than in general. In m  
read Hopkins on the ninth commandment. Af  
per sat an hour with Sargent at the inn, who w  
sing on his way to be married. I rejoiced exce  
in the portion the Lord had allotted me. I  
enjoy him for my inheritance, I would not wi  
settled in the world; even with all the assem  
blessings which S—— is about to possess, v  
saying a great deal. I feel no wish to live, e  
be employed in that work in which Christ die

24. Days passed in the usual manner, with  
in writing sermon, and in general enjoying  
Received great pleasure in reading Blair's Gra  
time, and found my soul rejoicing in God, |  
idea excited in me, either by the poetry, or the  
of death. In prayer my heart adored the Lor  
author and source of all the intellectual bea

time in unnecessary sleep ; in consequence of which I was galled with shame, and a sense of guilt the first half of the day. I had lost the presence of God, and went on in a great deal of inward misery. I had a few short and feeble views of another world, and of the advancement of the church, which on other sabbaths I have generally found myself disposed to pray for with delight ; but now my wretched spirit went on stupidly in darkness. In my ride to Lolworth made a few faint efforts to get near to God, but still seemed shut out. The thought of being about to preach a sermon, which nobody would attend to, likewise dejected me. But in praying that I might live a life of solitude and prayer, the world seemed to disappear, and I found myself again with God. Preached on the third commandment ; there was the utmost attention, and I felt exceedingly relieved by it. Rode home in good spirits, though not much communing with God. At church at night felt my heart quite full, at the singing of that sweet hymn, 'Jesu, lover of my soul,' &c. Was greatly tired at night with peevishness, discontent, and fear of mortifying the flesh ; but in prayer rose above it, and was very fervent, though not free in expression, in seeking for an entire conformity to Jesus Christ.

26. Was mostly solemn and serious in the presence of God this morning, and the part of the 119th Psalm, which I learnt, was of blessed use. By pupils and — walking with me and catechizing the children, was not left alone till six in the evening, when my heart, which had become very earthly, was restored by prayer. The words of the sacred poet excited in me awful views of the glory of Christ. In prayer to him I was astonished to think of the wonders of his person, that the

King of kings should become a man, and live, and die. Oh mercy unparalleled! Worthy is the Lamb that was slain. Rest of the evening wrote sermon; my soul seems labouring still with the mysterious glories of religion. What shall appear to this soul when I die? What shall appear to this worm, of God's glory, while I live?

27. A melancholy day! the sense of my defilement and self-indulgence made me feel myself abominable. The 119th Psalm was again very solemnizing; After dinner in prayer, was a little restored to deep views of eternity, and felt my soul desiring and watching to imitate Christ, and to delight in his service. At night, after praying for God's preserving power, I began to read the Medea. Read through Porson's Preface to the Hecuba, and made extracts. As St. Austin said of Cicero, that he did not find Christ there, so say I; heathen reading, notwithstanding all the clearness of poetry, is dull and dark, as it never kindles any devotion in my heart. At supper was grieved at the conversation, and longed to say something effectually.

28. A disorderly morning; at intervals I tried to learn my usual portion of 119th Psalm, but lost much time and comfort by distraction; yet I determined to take up nothing of my classic studies or any other, till my heart received the Spirit from on high. In my walk, my soul rose above its vexations; many things fretted me; but as I walked I felt entirely devoted to the most painful service of God; I felt willing to undergo the greatest hardships for Christ, and that, not from any particular exercise of love, for I was rather melancholy, but because I loved and approved

the angelic work; and I longed for the afternoon to come, that I might be employed in it.

29. The serious, tender, and happy spirit which I generally feel after morning prayer, does not continue long. The 119th Psalm had the same solemn effect as yesterday. Though the morning was chiefly taken up with the Medea and with B——, and though unprepared by prayer for conversation, by looking up to God, was enabled to speak with some inward enjoyment on the excellence of the work of the ministry. At church, in prayer, enjoyed much of the presence of God, as ever at such times, and in the hymns was tenderly affected towards Christ, though with much distraction, from the contemplation of divine things.

30. Was filled with shame, and self-abhorrence, and sense of guilt, at having wasted time in bed, notwithstanding the dictates of conscience. Finished the 119th Psalm.

*December 1.* (Morning passed as usual;) I hope I had a steady seriousness, but with pupils I found my temper irritable. In the afternoon was prevented from private prayer, or visiting the sick, by having to explain Isaac Newton to F——: went to chapel in great emptiness of mind, but after chapel, found some fervour in prayer. At night the last chapter of 1 Thessalonians had a blessed effect in quickening me to spirituality, and preparation for death, though before I was sleepy and stupid.

2. (Sunday.) I have had great difficulty in keeping down corruption this day. In opening scripture in the morning, was at a loss what part to read for my edification, but a short petition seemed to open my eyes a little. Went to church, striving to feel my

of sweetness, particularly at giving out the text at the beginning of Matt. xxv. The day of jubilee appeared very blessed. I rejoiced at the text of the sermon, as it enabled me to realize eternal life without which I am generally unhappy. Before I was soon to pass away from this scene, what little is it, how the body fares, or what men say, so that my soul be approved unto God !

3. By prayer my heart was graciously excited with joy and gratitude. Went then to B. with whom I enjoyed great freedom, and a spirit of praise. In my room, read Euripides for a few hours, and spent the rest in thinking on the sermon. 1 Tim. had a powerful effect in stirring me up to a willing devotedness to myself to a life of self-denial.

4. Was plagued with a great deal of fear and belief, and distrust, chiefly from finding myself in meditation on the subject of my sermon; at intervals the eternal world opened to my view, which affected my heart rightly. H. came to me; I tried a little to speak on a subject that might be for his conviction, but to no purpose; yet I was not far from him, and the consciousness of this began a devotion which lasted more or less. all the evening.



mon, unable to write the first sentence. Then an hour before walk equally in vain. I was exceedingly fretted, and assaulted moreover with evil thoughts. However, I simply cast myself on the Lord in prayer, and was delivered from all evil imaginations; but unhappiness at my wretched unprofitableness remained. In my walk out was quite oppressed, and full of idle and foolish thoughts. Met with Mr. P. and C. who staid till supper time. However, when they were gone, the Lord seemed to open my heart and my mind; and I wrote a page, and recovered a little from fear and dejection. How easily can he shut me up; it is from him, therefore, I have received my talents; and to him be all the glory!

6. My heart was still disquieted this morning, and weak against the assaults of sin and Satan. In prayer I strove for faith, and peace of mind, and deadness to the world, but could gain no permanent holdfast of a right spirit. My patience and temper were again greatly tried, by not being able to write a word, till my pupils came. Received a letter from K. and from my brother, both agreeable, but which I would willingly have been without, as they tended to bring my thoughts to earth. With my pupils, I betrayed my natural spirit, hasty, light, sarcastic, &c. Walked forth in great unhappiness, yet praying for grace, to bear with meekness all that the Lord should appoint. After dinner, I gained a little nearer access to God. Wrote with tolerable freedom, and felt very thankful for any assistance the Lord vouchsafes. My soul reposed in sweet solemnity; the views of death appeared exceedingly pleasant, and I longed to think of nothing, but time and eternity. My heart also delighted in its

visibility, drawing almost his last breath.

7. Awakened by music in the courts. The impression was very powerful on my imagination. As I could conceive it to be the sound of the heavenly choir transporting the faithful soul to glory, it seemed a very blessed and glorious thing to be the servant of God, and I wondered that I was not always impressed with the same idea. Called at B——'s, and found he had died at five this morning; was powerfully affected by the consideration, that he had now been before the throne of God, and received his final portion. What a thought! He now knows whether he spoke faithfully or no; and if not, may perhaps curse me, for deceiving him into hell. Notwithstanding these my serious thoughts in the morning, I was subject to the most despicable vanities afterwards.

8. In prayer my heart was engaged. I saw very early, that without preserving a child-like simplicity I should never walk consistently. In the course of the morning, my heart was in general affected with love to God; but in the walk it was carried away by foolish thoughts, so as to make me unwilling to be meditating on eternity. I may well be convinced of the corruption of my heart, when it so easily teen

without the conviction, of not having endeavoured to introduce one useful remark. Oh if I had a love to souls, I could not let them trifle into eternity ! How differently did the Lord I profess to follow, pass the time when he visited the ungodly !

9. (Sunday.) Vide Memoir. At \* \* I was struck with the contrast of my own exquisite feelings of delight, and the apparent peevishness of some present. Oh why do they not know God ? I was forcibly impressed with the reality of religion.

10. State of mind was rather clouded this morning, by waste of time in bed ; B. told me, that in my prayer yesterday before sermon, I used nothing but a few scriptural phrases, so that it was not like prayer. The first emotions of my mind were those of vexation ; but I was struck by the amazing pride of my wicked heart, that I could not bear to discover any imperfection in myself, even though the discovery was the only way to lead me towards perfection. However, the Lord helped me to improve this little circumstance to my good, and I was led to see my utter unworthiness and unfitness for any thing good. I was willing to see myself despised ; yea, it was the desire of my heart, to set before my mind such scenes of my life, as should most fill me with shame and humiliation. In this spirit I walked out, and it was surprising to me, what freedom from anxiety and from inclination to sin, I found. Every one I met, I regarded with reverence, and went sweetly meditating on the meekness of Jesus Christ, and filled with the hope of being one day made perfect in it, if not in this world, yet in the next. With what ease could I observe propriety of conduct ! And in prayer I had frequent seasons of

more pain, even immediately, than the usual. I went to my rooms, and rather obtained r my pride, and somewhat of a return to a meekness. The rest of the evening passed Euripides, with my heart at times much aff love towards God.

11. Corruption provides me enough r morning prayer. With my pupil, I had some ful quickness of temper, as heretofore, whi me all the morning. In my walk, I was no divine objects, except at short intervals; earnestly for meekness and humility. In noon, visited the sick, and was engaged in co with a large number of the most abandoned of Cambridge. Oh that oceans of tears down my eyes! The rest of the evening with many interruptions, were spent in gre reading Euripides.

12. Enjoyed some delightful hours th especially in reading the Song; With my governed. At church, was in a light, wor in prayer half the time speaking without what sparing mercy, that I am not struck d mockery! In my walk out met with D—.

Lane in a right spirit, as the servant of the Lord, and with the belief that Christ would be always with me, to direct my soul to his Spirit.

13. After some difficulty attained to something of a humble spirit; how stupid am I in learning the plainest truths! I hoped I should bear in mind all day the occasion I had for a mourning spirit. I found joy in the course of the morning; but it was mixed with levity, and natural spirits; and I would rather have none than that: there is hardly any frame of mind I dislike so much, because I am never farther from the temper of Christ, and from holiness, and from happiness. Let me be poor in spirit and meek. Read Euripides at leisure hours. It was a happy reflection to me, to perceive that, in the midst of these ensnaring classics, my heart felt their vanity, and prepared to think of God, and read his holy law.

14. Had something of a poor and contrite spirit this morning in prayer. From nine to twelve was in hall about the examination; but I did not preserve that spirit which I had hoped I should, for I was light and conceited. In my walk out was rather more spiritual, and enabled to pray freely for some time. In the afternoon visited some people till three, when I went into Hall till six. The rest of the evening passed in reading Euripides. In consequence of not praying with my servant, when it was rather a favourable opportunity, I greatly wounded my conscience, and did not recover a comfortable state all the evening.

14. My morning prayer was still chiefly for humility and emptiness of self. In hall all the morning; but though I strove against conceit, was very full of it. I was constantly setting Christ before me—but alas!

applause was repressed. The only way  
for effectually freeing myself from anxiety  
good opinion of men, was to labour to  
unworthiness. If men despise me or my  
they will do more than what is right.  
have been tired with the praises of men. 7  
and respect of the Fellows to night were

16. (Sunday.) Rose with my mind  
and worldly thoughts, running upon the  
I had been examining on yesterday. In  
afterwards I was sorely tried by the mo  
vanity, and also by hypocrisy \*

\* \* Then I recollected, t  
vow and wish to be always living alon  
should it then be a concern with me,  
admire me? Yet I could not get any  
from my corruption, till I was made  
misery of being under the dominion of  
early before breakfast to Stapleford, a  
to feel myself a poor lost creature, and  
plicity of humility was that which mos  
and enjoyed in consequence something  
spirit. In my walk back from church  
ladies professing godliness, I was gri

these paltry honours appear to me! Ah, thought I, you know not how little I am flattered by these intended compliments. Had an opportunity of private prayer, in which, though my mind was serious and not distracted, I felt no devotion; as I was distrustfully anxious about the evening. After tea, met about 150 people in the schoolroom, and preached on Acts xx. 21. "Testifying to the Jews, and also to the Greeks," &c. the Lord assisted me to be clear and impressive; but I had reason to lament my want of tenderness, or rather, that I had not sufficient power of speaking according to the feelings of my mind. Rode home in great strength of spirits; but my joy was not spiritual: yet I cared for nothing in this world. Read and prayed at night with my servant.

17. After morning prayer my heart was joyous, but far too light. Engaged in Hall and with the Fellows. I governed my outward conduct pretty well in general, though pride and selfishness were working within, and sometimes the emptiness of my mind shewed itself by speeches of folly and levity, and conformed me to the ways and manners of others. Oh for that holy reserve, which communion with God would not fail to produce in me! At the times of prayer, my heart is generally affected with moments of exceeding joy and devotion; but I want more of the abiding fear of God, and a continual sense of my own misery and guilt. In the hall was much affected by the sight of Lord B. whose look of meekness and humility rivetted my attention, and almost melted me to tears. If there is one disposition in the world I wish for more than another, it is this; but the bias of my corrupted nature hurries me violently against it.

18. Was greatly under the power of corrupt imaginations in the morning, but prayer restored me to purity and peace. In hall the whole day, and in general enjoyed more spirituality, and less of my natural temper than since the beginning of the examination. At intervals drew near to God in prayer; but it is high time for me that this secular business should end.

19. My mind uneasy from anxiety, and fear of unfitness for that part of the examination I was about to undertake; yet always regained my peace, when I regarded myself as unworthy of the good opinion of any body. I examined in Butler, with great ease to myself and clearness. Thus it pleases God to make me honourable in the eyes of men; I hope for the purposes of his own glory. In my walk my thoughts ran far too easily on these trifling things. The rest of the day in hall, and with the Fellows, employed sometimes with sweet thoughts of God, but generally with dull thoughts, scarcely attending to any thing. I was grieved not to be able to say any thing more decisive and convincing against that ungodly book of Paley's. An opportunity offered of speaking to one of the Fellows, which I did for a considerable time. In prayer in general, I have been fervent in the petitions; but the particulars have been fewer, my views of eternal things are narrowed, and I feel less inclined to the work of God.

20. The promises of the church's enlargement afforded me much delightful meditation this morning. In the afternoon I was scarcely at all alone, and about to behold vanity; but the Lord by prayer sobered and quickened my mind. In the service at church my



soul enjoyed some true devotion. I gained instruction and comfort from the sermon, John ii. 25. Happy moments ! in which I can live devoutly in communion with Christ. Oh what is the world to me ? and yet my thoughts are not swallowed up in God.

21. Rose early, and continued a good while in prayer. Most of the time till dinner I was reading Poole's Synopsis of the first chapter of St. John, and was much impressed with the consideration of the glory of Christ, the Word. Oh, that I could think of nothing else but things which belong to the wonders of religion ! In my walk, strove to keep near to Christ, and was at times affected with admiration and love. I look forward to a day of prayer ; for my soul hath great need of quickening and restoration, that it may act more in the view of eternity, and conformably to the holy profession whereunto I am called, of a minister of Christ.

22. Another day is passed, and another week, in which I have very, very little lived according to my prayer ; seldom feeling myself alone with God. My heart has not been drawn out in prayer ; neither has his word been sweet to me ; and this I may safely attribute to my not giving more time to the work. Most of the morning passed in reading Poole on the the 1st of John. In my walk, I met with C. with whom I talked with far too little restraint in his own way, on the oriental languages. I should not talk to a miser on the way of getting money ; so neither should I talk with C. on that which is his idol. After dinner, I was in a peaceful melancholy, at hearing of the death of P—— at Gibraltar : death was pleasant to me, though I had little joy or nearness to God ; but

steadily with him all the day. I resolved not to go any where, or to do any thing for God ; not from zeal, but from resignation, and a sense of utter weakness and unprofitableness. My views on life were somewhat different from lately. I have not wished to live to do something for God ; but not wished rather to die, to be free from my sinfulness and uselessness. At supper in hall, had a little share in conversation, and said something that I trust will fasten. I had perfect command of myself, which was my main object ; for if I say any thing that cannot be gainsayed, I had much better not have spoken at all.

25. My morning thoughts were unworthy of this sacred day, till they were somewhat sanctified by prayer. Preached at Lolworth on John i. 14. to a very small congregation, but with my own heart affected. At church, at night, had reason to lament the want of private communion with God ; as my thoughts were too easily apt to fix on outward things, to engage in the ordinances. Yet in the latter part I thought of a great and tender love for souls, and that I could see every one of them coming to Christ, and being happy. In my rooms meditated a long time on the latter part of Gal. ii. and though I had scarcely

plication. Went into the combination room after dinner, where some of those present kept me constantly employed, by asking me questions, to make me speak against the usual amusements of men. In the evening, read Grotius' Commentary on the 1st of Revelations. At night, passed some hours in meditating on Gal. ii. 20. It is very delightful to enter into the spirit of the Epistles in any measure—indeed of any part of the word of God: I find that it is the sincere milk, by which I grow. In the midst of my vanities and fickleness, I find no pleasure at all, save in the views of eternity.

27. Drank tea at N——, where I spoke with ease and clearness on Gal. ii. 20. for a good while. Went away in great thankfulness, and desire to be again employed in God's service at home; but to my dissatisfaction, ——, whom I knew six years ago, came in, and sat with me till near midnight, disputing on religion. I was perfectly dispassionate throughout, and proved every thing he said to be false; but such a mixture of profaneness, infidelity and ingenuity, filled my soul with anguish. Oh how I longed to be in heaven, out of the way of such ungodliness! What a life will it be to me to pass through a world of such men! but the time will one day be over, and then I shall see none but holy servants of God; but my business here, is to carry God's light through a world of darkness.

28. Employed this morning in reading Erpenius's Arabic grammar, and writing to Mr. J. on public amusements. In my walk, and during dinner, was meditating on John xiii. 17. for the evening. It is good for me to have no care or comfort, but what I can get by faith; my peace is purer. I sat in combination room an hour after dinner, but felt, on coming

g, Grotius's commentary, newspapers, &c. by which my mind was left more unhappy than if it had been oppressed by too much business. P—— and —— took wine with me, and in consequence of theological disputes, staid till nine. I was exceedingly grieved afterwards at having lost so much precious time, — never, never to be recovered ; in which I recollected I might have been comforting many poor souls, & improving my mind with knowledge, or growing more spiritual by prayer. Smith on ' Sacred Offices,' in part speaking of the necessity of prayer, was made very useful to me. I felt that I neither had, nor was thinking of giving so much time to prayer for my poor people as I ought.

30. (Sunday.) Most shamefully wasted my time in bed, and rose full of shame and anguish, which continued in a less degree all day. Preached at Giles' church on John iii. 3. without notes, and went through it with distinctness and correctness, though both body and mind were in a stupid state. At church, several things served to humble me, and make me think slightly of myself.

31. I had determined last night, to devote the morning to practical reading and prayer ; but with

enabled to stir up my attention constantly, and to watch unto meditation and prayer. My mind was also vigorous in my walk. After dinner, a party of religious friends sat with me, whose names I will write, that I may remember them this time twelve-month, if God spare my life. Our conversation was tolerably useful. The rest of the evening I enjoyed much of God's presence, and in prayer at night was full of joy; devoting myself to God's service, and rejoicing at the lapse of time. But alas! I may truly groan at the unprofitableness of the last year. For the first half, I was severely tried, and then I was but little resigned to the righteous dispensations of God. It then pleased the Lord to deliver me, but instead of rendering him joyful service, as I expected, I seem to have more pride and lukewarmness. In two things I see a lamentable, a melancholy defect. I am not a man of prayer. I pray frequently for myself, and with fervor; but I am not found a man to stand in the gap. Secondly, I do not feel that I am performing the duties of the ministry in that part of it which respects private visiting. This evil indeed is the consequence of the former. But my soul panteth after holiness, nothing appears at all desirable to me for a moment, but God. May he make his creature spiritual!

*January 1, 1805. (See Memoirs.) p. 93, ed. 10.*

2. I found great peace and increase of spirituality in considering prayer my proper business: the going among our people, which used to fill me with anxiety, appeared easy and pleasant to me. — and — by constant questioning and arguing with me, gave me a most complete opportunity of telling them almost all I could have wished. I went away greatly pleased,

3. Read a little of Basil on the first Psalm. I was struck with his eloquence, but found little gelic truth. I found solemnity and seriousness ferent times in prayer this morning ; but in my my heart was ever beholding vanity ; my thoughts were taken up by considering ——'s words, though generally used mean instruments of conversion ference to the wise and learned. The exercise mility, to which this gave occasion in me, was profitable one. I felt quite as well disposed labouring and praying for souls, without ever honoured by having any given to me, as with pects of abundant success. May the Lord direct them how and by whom may be most to the advancement of his own glory !

4. In my walk, the desire of my heart was God, but the body of death kept my spirit down on fleeing from these thoughts, I rose for a heavenly peace and joy. Found an opportunity giving —— a solemn warning ; the rest of the day was taken up with preparation for my departure mind was affected with solemnity and melancholy it usually is in such times ; but in prayer it was a stranger and pilgrim

5. Rose early, and my spirit was in a state of enjoyment. In the coach from Cambridge to —, there was a very clever woman, of great vivacity and infidel principles. I do not know what effect all that I said had on her; for there was so much levity, that her real feelings were in constant disguise. I was frequently depressed at —, by the solitude and spiritual darkness of the place; but by earnest prayer against these feelings, I found that I could live independently of all created comforts upon God alone, and meditated in peace of mind upon my subjects for to-morrow, studying how I might speak with the greatest possible plainness. In the evening I was alone, and passed some hours in reading and prayer; the sermon of Jonathan Edwards on the ‘Day of Judgment,’ and on ‘Fearfulness hath surprised the hypocrites,’ made me tremble at the fearful condition of lost souls, and made me feel uncomfortable at the consideration of such a melancholy subject.

6. (Sunday.) Preached to a small congregation on John iii. 8, with needless plainness, and rather too great familiarity, as I learnt afterwards; and in the afternoon on 2 Cor. v. 20, 21, at which time the earnestness of my manner excited the mirth of many people present. I was greatly grieved at it; yet perhaps if I had had their benefit more at heart, I should have taken care to deliver these truths with the least possible offence; so that even in this case I may reasonably blame myself. Afterwards catechized, and sung with the children. In the evening read one of Jonathan Edwards’s sermons with —, whose conversation, full of levity and inconsistency, especially considering the day, was very painful to me. I could

out in fervent prayer, and felt the presence of glorious God. I longed to be ten thousand times devoted to him than I had been, and to pass the remainder of my days in humble laborious exertion for the cause of Christ.

7. Arrived in Brunswick Square. Called on Grant, who told me I might certainly consider myself as destined for India, though I was not yet appointed. Thus it pleases God to keep me in a certain course, unfixed, and it is but that his own wise purposes should be fulfilled in their time. I find these present delays very beneficial to me, as I perceive God works in providence, as in nature, very slowly, which is a check to youthful rashness. Had difficulty in prayer at night, from the distractions of the day, but with some blessed moments of devotion near to God, and away from the world.

8. Walked many hours in the street, which greatly disturbed my thoughts; but when I repeated to myself some of the chapters in Ephesians, I was with God happy; on my return home, however, I was astonished on reflecting on the pride, and hardness, and vain imaginations, that have been teeming in this corrupt heart. Prayed in some shame and humility :



my own mind was in general quiet and collected, but I was very slothful in conversation.

9. In reading the charge to the priests at the ordination service, I was affected even to tears, at the importance of the ministry. The great mental talents of some men naturally excite my envy; but when I am able to think of God, who hath thus gifted his creatures, I have often had new views of him, and been astonished at the greatness of his glory, and his transcendent excellence, and been filled with wonder and delight, that so mean a creature should belong to him as much as angels.

10. Felt little disposed to exchange my humble and laborious calling, as it appears to this world, for the ease and grandeur of the rich. My mind was, however, getting carnal and distracted from God, by so much company, and so little prayer and reading. Somewhat restored by reading and learning the Epistle to the Romans, but alas! I find it requires more exertion and communion with God, to maintain that due spirituality of mind, than I am using.

11. After breakfast, began to read Isaiah, being in great need of being quickened by God, and warned by his word. We called on Mr. Cecil, with whose conversation I was much struck and edified: after leaving him, I called on —, and was excessively uneasy at the conversation between the female part of the company, which was entirely on the amusements of the world. I was just about to ask them if they had ever found happiness in these things; but — coming in, we spoke on a subject much more agreeable to me. When I left him, I renewed the dedication of myself to God and his service, officiated at family worship, and was serious in prayer, which I am sure was a

delight in God. On my return  
deliverance from my present state of lukewarm  
and irreligion, and found some little increase of spi-  
rituality after praying. Strove to feel in prayer the so-  
lemnity of eternity, and of the work of the ministry  
that I may watch for souls, as one who must give  
account! O that I may hear God's trumpet sound  
and warn souls, lest they should perish, and  
blood be required at my hand! Would to  
God I was stirred up to feel the affections of a minister!

13. (Sunday.) Rose in great self-abasement  
and shame, and grief, at having no fruits of labour to  
show to God this day. I was enabled most of the  
day to retain a spirit of watchfulness, perceiving the need  
of stirring up myself to a right mind. And in  
consequence, what used to make me uncomfortable, appeared  
very agreeable. I was pleased with the thought of  
being alone, exposed to the inclemencies of the weather,  
deprived of earthly comforts, thinking I should be a  
gainer on the whole, by having more of the presence  
of God, and experiencing the power of Christ  
upon me. I prayed before sermon, that God  
would glorify himself, and not me, in the conversion  
of sinners, and in the first hymn at church I was

and painful diligence, if it was only, because they so much brighten the hope and the prospect of glory. Found much edification at night in reading some parts of the sermons of that great man, Jon. Edwards, as I did of quickening in the morning from David Brainerd.

14. A day of struggling with natural corruption, not operating in a way of gross sinfulness, but incessantly leading me away from God into vanity and cares. Continued diligently watching over my own frame, and striving to sooth it into comfort and happiness by dependance on God. Without prayer I should have sunk into great dejection ; but God by that still kept me in general with my head above mine enemies round about. I had several little things to try my patience to-day, and my soul longed to depart ; but I saw it to be nobler to live out the troubles of life.

15. I sat an hour with Mr. Simeon, who much reprobated the idea of my being settled near or at Calcutta, as Mr. Brown or Buchanan would want me to take their places in the college, and I should be more than half a secular man. He said he wished me to be properly a missionary, one who should be quite dead to this world, and living for another. Went to meet a person, at whose house I had been entertained some years ago. There was a great deal of abuse of missionaries, but the Lord enabled me to keep my ground, and to bear testimony.

16. In my walk I was meditating on the subject of the sermon ; my desires were strong at this time, to be preaching to the gentiles, but more from a sight of its excellency, than love to Christ or souls. Could not procure a right spirit this afternoon : when I had the feelings of one anxiously concerned to preach faithfully to souls,

I was very happy, and my work was pleasant ; but I have had very little of the presence of God to-day. Let me never rest quietly without it.

17. Endeavoured to compose my mind to a right frame of seriousness, of indifference to the opinions of the world, and a solemn regard for souls. But I want more solitude and prayer, in order to maintain a steadfast regard to eternal things, and God's presence. Preached at Trinity Church on John i. 14. The sermon was deficient in seriousness, and though I felt no desire to glorify myself, it did not seem as if God were speaking by me. I hope to be more at leisure for the work of the ministry, and that my God will give me grace to improve my opportunities with very great diligence. The worldly conversation I am so much engaged in from day to day is very deadening. It is sweet indeed still to find God my hiding-place and my shield ; but my thoughts wander from him in prayer for want of spiritual exercise.

18. ———'s friends with some others, took wine with me ; the conversation, though not much on religion, was interesting and learned. Had occasion to lament afterwards, a levity and unfeelingness of heart ; that is my constant error. I would that I were as Christ, holding myself in tender collectedness of mind, ready to do good, and always feeling a desire after it.

19. Had my temper greatly tried this morning. Almost the whole of my morning prayer was used to get my spirit at peace.

20. (Sunday.) Rose with my mind serious and concerned for souls, felt more of the missionary spirit than I have ever done, being willing at the time to run ; find pleasure in the thoughts of seeing no friend

or companion any more, but of travelling about in the same inclement weather as now, preaching the kingdom of God to the most ignorant. There appeared great glory and excellence in the work, and I longed to be conformed to Jesus Christ, in it. Called at several houses, where the people had stayed at home on account of weather. One couple to whom I had been most kind, were pointedly disrespectful; such is the ingratitude of man! but I begin to learn by experience, how incorrigible and intractable he is. Yet I will not cease from warning every one, night and day.

21. After an hour of Thucydides with my pupil, I passed the remainder of the evening in meditation on a subject of Scripture, and prayer, and was much assisted. In prayer cried for mercy, under a sense of my guilt and great danger. My whole soul went forth to take hold of Christ, and to keep nigh to him, lest I should perish. Went to bed with my flesh trembling for fear of God's judgments.

22. Passed the morning in meditation on Job xxvii. 8—10. This afternoon a letter came from Mr. G. desiring me to sail for St. Helena in eight or ten days. The suddenness of this call produced some perturbation of spirits. As I cannot be ordained priest till after the 18th of February, it is impossible to go so soon, but I think I shall go immediately after. I found great need of prayer for tranquillity and composure of mind, and for an affectionate remembrance of these dear people I am about to leave, that my last discourses may be more spiritual and awakening than the former; and also for preparation for death, that it may not come upon me unawares; but that, if I am summoned to the bar of judgment in the midst of the

unprofitableness. I cried to God for deliverance  
this lukewarm, irregular state. The reading of C  
immediately after, was applied to my heart and  
science. Went to——, hoping there might be su  
conversation amongst us. But the utmost levity  
vailed. I was not carried away with it at all,  
exerted myself very little to promote suitable sub  
It is miserable living with men; were I not comm  
to seek my religion from God, and to find my co  
in his presence and work, I should be very unh

24. Read and prayed over Col. i. and ii.  
how little do I know of experimental religion!  
little am I influenced by such spiritual motives  
apostle there inculcates! Walking in Christ J  
something very different from what our reason  
ever suggest or is willing to give in to. May I  
those evangelical mysteries! Spent the afternoo  
some friends very delightfully. We sung some  
with music. I felt much animated in devoted  
the service of my God, especially in the mis  
work. After an hour with my pupil, went to c  
and was edified by Mr. Simeon's sermon on Ro  
12. and felt greatly influenced to mortify the  
its clothful i

and was filled with pity to find he was going back from the goodness of God.

25. I have been much under the influence of a light, vain spirit to-day, though my heart has been towards God, both in prayer and at other times. I longed to get near him, yet my wandering mind led me continually astray, and no spirituality remained an hour after prayer. I could use the most solemn prayer, and have the most solemn desires pass through the mind, and yet rise with my thoughts instantly going on things about me, without any holy spiritual grace. I found renewed profit in reading the latter part of the Epistle to the Thessalonians, as I had in reading the first part in the morning. The epistles are very useful to my soul at present. At other times I take less pleasure in reading, but now it is my earnest desire to increase in spirituality and rest.

26. This morning in prayer, had very clear views of eternity, and of my work on earth. I longed that I might not say one word to men of myself, from my own mind, but that God would put his own word into my mouth, that I might feed his people with truly spiritual food. Was generally joyful in my walk. The nearness of my departure, and the interest so many people take in it, tended to harass my spirits, but I have found it particularly easy to-day to stay myself upon God, and so to be at peace.

27. (Sunday.) Preached at Trinity on Rom. vii. 18. I was in greater fear when I ascended the pulpit, than I ever remember to have been; but the moment I began to pray, all my fears vanished. Mr. Simeon pointed out the faults in my sermon afterwards, for it seems the lower people in general were not able to

congregation, I think with great plainness. Had n  
of God's presence on my return home. The glor  
heaven stirred me up to press toward the mark, a  
longed to be doing the Lord's work.

28. Filled with shame, or rather with a conviction that I ought to be, at the waste of my time this morning in bed ; how abominable it is with my profession of religion, to throw away those precious moments which the rest of God's people have been employing in early devotion ! B. told me there was disappointment yesterday at my having preached instead of Simeon. This made me a little unhappy, by the wound it gave to my pride. But may God, by his mercy, mortify this vile inmate of my heart, and enable me henceforth to be willing, that my name should be cast out as evil, even by God's people, and that they should have all the honour and glory ! From dawn till supper, catechized the children. I cried unto the Lord in great unhappiness. I could profess to say that I was not dissatisfied with his work or his commandments, but with my own folly and corruption whereby my vanity is of power sufficient to draw my thoughts away from God, my best, my dearest



What a happy soul should I be, were I quite crucified to the world !

29. Wrote to S——, expressing high things, such as ardour in the work before me, and joy in God. May I never falsify these professions ! Passed some time in prayer profitably, going over, before God, the substance of the things I meant to say to-night, praying to have them wrought into my own heart. Just before I began, the desire of my heart to God was, that I might speak with exceeding tenderness and spirituality. When I went away, my mind was calm, and thankful, and fit for other service.

30. With much painful conviction of my constant unprofitableness, I had sometimes drawings of heart towards God. Dined at Mr. Bates' with Mr. Simeon, &c. serious and collected on going amongst them, though I had no opportunity for prayer before. The conversation there was agreeable and spiritual, and I thought myself in pretty good order ; but on recollecting the pride and vanity, the want of love and every thing good, I have every reason to abhor myself in dust and ashes. Read Ephesians with some comfort, with Grotius, but most of the time thinking on 1 Cor. i. 23, 24. How many tempers like the devil have I ! particularly pride, thinking well of myself, in spite of the clearest convictions of reason and experience ; and such petulance ; it is well if God through his mercy break my proud self-will by contradiction ; I am constrained to acknowledge the greatness of his patience with such a wretched creature.

31. After passing the first part of the morning in prayer with first of Philippians, I sat with Mr. Simeon conversing on chap. i. 23, 24. While walking, my

I felt disposed to the former, but considered would be impossible to prepare a sermon for T as I had promised. Read and prayed with F and iii. with profit. Oh, God's word is precious to me at this time. In prayer after dinner, my mind which had been quite wandering, was restored to a spirit of seriousness, and a desire to be employed in some effect in the work of the ministry. In prayer, in one part of it, the Spirit of God seemed to breathe upon my soul, in an especial manner, as I have experienced it a few times of my life. After being with them, I went to a class, and spoke on Job xxvii. 8—let me not be found asleep when I am praying and preaching by and by at the last. They seemed to be much affected.

2. Again had the painful reflection of having wasted time in bed, through indulgence to the flesh. God was still mercifully pleased to send down his Holy Spirit notwithstanding my poor prayers to him. I can only express grief and shame to the throne of grace, considering how much time I could find for comparative idleness, such as sleeping, walking, reading newspapers, &c. so little time for God. My soul was a little refreshed. I longed, as in most of the prayers at night, that I could entirely forget this world. the 1

but a short journey, a little day; and then, if I be faithful unto death, my gracious reward will begin.

4. Kept stricter watch over my spirit this day in general, and found the benefit of it. Found the presence of God in prayer this morning composing my mind into seriousness and solemnity. I tried for some time to drive away all levity in my frame as soon as it appeared, and to seek for the unction of the Holy One. I found it necessary to repress lively feelings, and by that means tasted a purer joy. Wrote a very little on 1 Cor. i. 23, 24. In my walk I was helped to keep my mind in sobriety and regard to God, though amid many temptations to the contrary. I thought I observed some contemptuous disregard towards me to-day. It was comfortable to reflect, that it was for the name of Christ. About to be dispirited at my constant backslidings, but for a clear and heart-reviving view of the fulness of grace, which is in Christ; to him I came, and found refreshment and strength.

5. I was enabled to stay upon God by faith, feeling assured he would keep my soul in peace, and instruct me how to perform my public duties. Spoke on the latter part of 2 Thess. ii. but though I had tolerable fluency, had none of that unction, which much communion with God produces. So in prayer, I had much power, but I am persuaded it was entirely animal, for I had no clear views of God's excellency; did not rise more humbled, but just the contrary, nor with my soul breathing after holiness, for I was disposed to be as light as before; till at last a great sense of guilt arose in my mind, on account of the little solemn impression left by the late religious exercise. Was again disposed to dejection and departure

specific subject to meditate on, my mind  
much astray. Found my soul in great  
liverance from a lukewarm state, and by  
brought to more serious self-recollection.  
much communication with men is very pri  
me, for I cannot enjoy God without more  
and oh, how wretched is the best societ  
mind is unfitted for God! Were I to st  
longer at the university, I should be bo  
science and inclination to refuse invitations  
Alas! how much more profitably might  
cious time be spent, either in prayer o  
visiting some poor souls! I recollected am  
of this day, having neglected an opportuni  
versation with a man whom I met on the r  
through disinclination. How vain is all t  
delight in the glory of the church, if I  
myself for individual souls! Learnt that  
might very likely be procured for me,  
B.D. degree; this would give a publi  
affair, which would be a trial to me. Bu  
God vouchsafes his grace to my soul, by  
in prayer rise far beyond worldly things  
much fear the influence of distracting

ness of the gospel. Afterwards, I came to God, having no plea but his own mercy in Christ, and found the Lord to be gracious, plenteous in goodness and truth. The subject of God's promises respecting the future glory of the church, on which I was at work, was exceedingly animating to me. I left off very unwillingly at a late hour, and longed to prosecute the subject on the morrow. I cannot imagine to myself, how things could be differently ordered, so as to be more for God's glory, or more delightful to my soul. The nature of his promises, and the language in which they are expressed, are all such as I should suppose worthy of God, and are certainly more agreeable to my mind, than I can think they would otherwise be.

9. An unhappy day to me for want of more solitude and prayer. I cannot live one happy hour without more or less communion with my God. What is this world, what is religious company, what is any thing to me without God? They become a bustle and a crowd, when I lose sight of him. The most dreary wilderness would appear paradise with a little of his presence. How I long to be left alone, that my thoughts might wait upon God without any distraction. Began the day with tolerable comfort, both in reading, prayer, and writing. But from twelve to twelve at night, was scarcely at all alone. Was unexpectedly obliged to go to C——, at supper, without having time to prepare my soul by prayer; and the consequence was, as was to be expected; when I might have attempted to give the conversation a religious turn, I felt a foolish and sinful fear of giving offence. The conversation was literary. Came away with much pain.

10. C—— continued with me till three quarters of

an hour before church, which time I spent principally in prayer, of which indeed I stood greatly in need. After dinner, feeling much dejection, went to prayer; at first in great darkness, but soon the Lord poured out his Spirit in rich abundance, and brought light, and joy, and comfort into my soul. There is nothing in the weak words we can use, so astonishingly to change the frame of the heart; but God fulfils his promises of being found of those that seek him. The kind expressions of Christian regard I received from a young person who was leaving Cambridge, and expected to see me no more, was very pleasing to me.

11. Another unprofitable day. Oh the misery of so much conversation with creatures! I would rather be buried for ever from the sight of man in a wilderness, than to be constantly with him.

12. Breakfasted with C——, but my mind was so uneasy for the want of spiritual duties, that I could not say any thing at all. Afterwards on reading Hebrews, and prayer, my peace and comfort returned. I endeavoured to put myself simply into the hands of God, prayed that I might be taught of the Spirit to feed the church of God. C—— stayed with me again; he has been a great trial to my mind since he has been here: but how foolish am I to be deprived of my peace of mind by the presence of another! no one can hinder the range of the spirit. Oh, may it ever dwell near my God! Oh, may the Lord help me to enjoy that peace, which passeth all understanding!

13. In prayer particularly desired I might not use the word of God deceitfully, enthusiastically, or hypocritically this evening, as I felt myself in danger of doing. The Lord mercifully poured out upon me

a spirit of prayer and supplication at this time, so that I continued nearly an hour in fervent supplication, chiefly in a contrite sense of my shameful lukewarmness, and hardness of heart towards Christ; talked with — a long time, about the glory of the Christian warfare; with great conceit, as I perceived afterwards by my distance from God. Yet he mercifully restored me to a more self-abasing spirit. The rest of the evening I wrote pretty freely, a sermon for tomorrow night. Blessed be God for enabling me to do any thing at all for his glory!

14. With some elevation of spirit above the vain world, I preached on 1 Cor. i. 23, 24, but felt not very well satisfied afterwards. I was afraid it was not plain enough for the poor people, and that my sermons were little to the heart, and too much in generals. After supper found great comfort in approaching to God in prayer, and a sweet return of precious thoughts of eternity. Oh, why am I not more a man of prayer? How the Lord encourages me to pray, by soon giving me his presence, when I have been seeking him but a very little!

15. Passed the evening in conversation about the mission, and the nature of the difficulties I should meet with on board the ship. But none of these things move me at present.

16. The last unprofitable day of an unprofitable week. Almost the whole morning was broken up, and in private duties I was little comforted; but it is not fervour that will keep the soul alive, without long and continued communion with God. After dinner had much seriousness in prayer, and wished for nothing but to be doing the work of Christ, and went in this

frame to visit the woman and her son. The room was so exceedingly offensive, that I could scarcely endure it for an instant, yet by care I was able to continue for about half an hour.

I felt at times this evening a dislike to all God's work. I was vexed with my miserable self, and discontented with every thing that lay in futurity. But in prayer I cried to God to be delivered from my worldly, lukewarm, and idle state, and I rose more humble. My very soul groans at such a life ; nothing done for God or my soul to any good purpose. C—— told me I was far above the comprehension of people in general. Nothing pains and grieves me more than this, for I had rather be a preacher of the gospel among the poor, and to the poor, so as to be understood by them, than be any thing else upon earth. Would to God my soul were quite dead to this wretched world, the outward things of which do continually plague and distract me !

17. (Sunday.) Somewhat oppressed this morning, from a sense of my unfitness and unacceptableness to a poor congregation. However, I was in no great danger from a vain wandering mind, for I felt base, and worthless, and unfit to be among God's people, It was suitable, and comfortable to me, to read the penitential sentences at the beginning.

Preached at Lolworth on 1 Cor. i. 23, 24, and my heart towards the last was filled with the truest fervour. When I began to say, " And we now preach to you Christ crucified," and to exhort them to come to him, the Spirit seemed to fill my heart ; I never felt a stronger conviction of the truth of the gospel. The people were very attentive.



18. My birthday ; but I have been able to make few profitable reflections on it. Morning prayer brought me to seriousness and steadiness ; meditation and prayer on Heb. xi. were delightful to me. At night the Lord mercifully assisted me much in my studies. Yet this heart is vain, and proud. and alas, it is not near to God. But let me praise his holy name, for having brought me to the end of my 24th year in safety. May the world never have occasion to mourn at my birth-day !

19. In my walk, was thinking with great sallies of joy and delight, on the glorious work which lay before me, of carrying happiness to the benighted heathen. But I endeavoured to moderate the outward expressions of joy, that it might be more pure and lasting. After dinner I sought to solemnize my mind by prayer, and passed half an hour in the exercise. O my soul, be more serious and holy. The work of God is my business, and the more I attend to it, the more easy and satisfying it is to me.

21. Walked to Drayton. On the road I had little of the presence of God, but was kept from wandering farther, by learning some Scripture by heart. After dinner I tried to keep near to God by continual ejaculations to him, as I went along the streets ; but nothing can make up for the want of stated prayer. In the evening, after my heart had been going farther still from God, so that I could not read, I betook myself to prayer when alone ; and oh, how great is the mercy, that the Lord lets me come nigh him by an ordinance so simple ! How wonderful, that it should be made the means of bringing me to that spirituality and peace, which the utmost efforts of reason could not attain without it !

22. Being excessively tempted to worldliness, I found blessed hope in prayer, so that with my pupil, my deportment was serious and Christian beyond my expectations : a great many hours I spent in considering what is meant by the presence of God, yet went to bed not much dissatisfied.

23. Employed in writing on Rev. iii. 20 : The 1st Epistle of Peter was still very profitable to my soul. Having had occasion to think on death as near, I could repose with a solemn quietness on the blessed God. In my walk felt some tenderness in my heart for souls. How easy, I thought, and pleasant is the exercise of my ministry, to what it might be and will be hereafter !

24. (Sunday.) Riding home from Lolworth, I was enabled to be in prayer much of the time. I was labouring to feel an entire indifference to all created comforts, even to be contented to be without the ordinances. I wanted to feel myself as having nothing on earth to do, but to work for God, and as having to expect no comfort, but from communion with God. I endeavoured to realize my future life as a missionary, to ask whether I could be satisfied in resigning for ever all pleasing society, to roam about a desert, looking for people to preach to, and to wait upon them, patiently enduring their scorn and ill treatment. My heart did not all shrink from it, but on the contrary, improved and embraced it. It has been in general a blessed day.

25. Rose with my mind uncomfortable and unbelieving, but by prayer recovered a little of heavenly-mindedness and resignation. The whole morning passed away in business, in which God mercifully kept me in great calmness and unconcern about worldly things. Called on Dr. Milner, the Master, and Cot-

ton, about the Mandate ; the evening passed in reading Hindoostanee, during which time I wounded my conscience by not approaching God in prayer, which I foolishly delayed to a later hour. Oh, why do I suffer my heart to stay away a moment from God, the fountain of living waters? why do I not fear him who hath power to cast both soul and body into hell? How much do I want to have the fear of God before my eyes !

26. Began to meditate after breakfast, on Heb. xi. 13—16, with some pleasure, as it has generally been a blessed subject; but I made little advance. In my walk met —, and continued with him till dinner. My heart burned with pain and vexation at his pernicious errors. I talked very plainly, and with a full heart, of the freeness of the gospel salvation. I pray God he may be enlightened to perceive it. Though I was very warm, I said nothing that I am aware of that could offend him, or that appeared to do it. In the afternoon went to see a poor young woman, who, after a life of sin, appears to be now in a dying state, though only seventeen; she was in too much pain to attend to me much, and so I withdrew, affected almost to tears, partly from pity to her, but more from a sense of the grace of God, and the preciousness of that gospel committed to my trust. With my pupil in our worldly studies, I had that same turn of mind I so often fall into with him; a quarter of an hour's prayer after this, hardly restored my mind to a proper tone.

27. Nothing will compensate for the want of close walking with God, and private fervent prayer. Was much enlivened and cheered by Christian company, yet my soul thirsteth after the living God. At night in prayer, I had much tenderness and contrition of spi-

rit ; how I longed to have it always as I ought ! I groaned, because I was in a body which kept my soul from God, and constantly hurried my thoughts from him to earth. Went to bed with fervent desires for grace, and deliverance from the bondage of corruption.

28. Going out, as I thought, to enjoy the presence of God, I met with —, with whom I was obliged to walk, his head so full of the senate-house business, as to be incapable of attending to anything on religion. It sometimes surprises me, that I am sent by providence into situations where my thoughts are necessarily called down to earth, without any good to myself or others. But these things are for the trial of faith.

*March 3.* (Sunday,) Preached on Matt. vii. 13, 14, to a large congregation, but though I was plain enough, there was little impression on the people. Alas, do I think that any good can be done without very fervent prayer for their poor souls ? In my ride home, I laboured to see the necessity of patient continuance in well-doing, and if even for many years I should see no fruit, not to relax my labours. It was a comfort to me again, to reflect that my business and pleasure were quite independant of outward things. Though people should despise my preaching, and God should leave his servant without any seals to his ministry, yet still my great business was not at all let, i. e. the sanctification of my own soul. At night enjoyed much of the comfort of God in my soul at church. The account of Mr. Wilberforce's having lost the motion for the abolition of the Slave Trade, together with reflections on the pride and sins of this place, affected me deeply to night. I longed to pour forth my complaint to God, and began with much fervour, but was

interrupted. Oh, our guilty land, shall not God visit for these things? shall not God be avenged on such a nation as this? The pride, infidelity, and abominations of this land, seem to show it ripe for destruction, so that I expect God will soon put in the sickle and reap.

4. In morning prayer had a solemn season of reverence and submission to God. I seemed to have no wish in my heart, but that God may be glorified; as it was a comfort to me to reflect, that he will be glorified. In my walk I prayed continually, that I might be kept by the power of God in a sedate and sober frame. If people are not satisfied with my conduct, I have nothing to do, but to leave my record with God, before whom, HE is witness, I desire to walk with perfect strictness and uprightness. It is plain from the observations of others, that I am grown more proud. Oh, I long to have a time of humiliation, that I may be able to abase myself in tears, on account of the pride and hardness of my heart.

5. Passed much of the earlier part of the morning in prayer, which I greatly needed, and enjoyed a solemn and spiritual frame. After dinner again in prayer, and was helped to be serious. Oh, how blessed is it to be solemn and serious. A foretaste of the calm of heaven!

Preparation for leaving any place is very affecting; after a few more stages, the journey of life will be ended. Amen! I feel attachment to the present scene, though my mind is so continually distracted by it.

6. Went to London; found it very difficult to pray, or keep my mind right in the journey. I thought it my duty to try and instruct the coachmen, as there was no other person outside. One was a most furious and abandoned character; he seemed a little affected

and humbled, but the more sober one had learned to affect infidelity.

7. After some difficulty attained somewhat of a happy spiritual frame, finding the presence of God in secret prayer. Stopped some time at the gate of St. James's, to see the nobility go to court; was much affected with melancholy, at seeing such a glare of finery on poor old shrivelled people, fit only to be shrouded in a coffin. What a transition will take place at death! Spent the evening at Mr. G——'s, and recollected with shame, that I had introduced no religious remark, though I might have done it, and seemed more anxious to please men than God. Came away full of grief and shame, but this pain did not last long; oh, the mercy of God in not forsaking me entirely!

8. Went to Dr. Gilchrist, and received some instructions from him respecting the pronunciation of Hindoostanee. Afterwards went with Mr. Grant to the India House; he said he had no doubt I should be nominated time enough to go out by this fleet.

9. The importance of my ministerial work was much on my mind this afternoon, and the godly conversation of Mr. Bates on the subject much assisted these thoughts.

10. (Sunday.) The want of sufficient private prayer was very hurtful to my soul, and comfort; arrived at the Chapel Royal at St. James's, a quarter before eight. I found my hard heart melting a little at the confessional parts; the sermon was preached by Dr. Judd, on the importance of eternity, compared with time. I was pleased and gratified with the solemnity of the subject, and the thoughts. The

ordination on the whole was rather a solemn ordinance to me, far more so than my ordination at Ely, yet very little like what it ought to be, through the levity and ignorance of my heart. 'Come, holy Spirit, heavenly dove,' &c. seemed to be the prayer most answered.

In the course of the day, my soul enjoyed much of God's presence, but unhappily my eyes wandered to behold vanity; with some self denial, and pain, I determined to have nothing to do in thought with any idol, or any thing that might hinder my work.

12. Averse to morning prayer, through sinful unwatchfulness over my thoughts, and yet through the unceasing mercy of God, was restored to something of a godly frame. Attended Dr. Gilchrist this morning, and read some Hindoostanee to him; on my return bought an *Æschylus* and *Pindar*, with some hesitation, as fearing I might use the money to a better purpose; but I may hope that, if ever I should find it convenient to read the poets, the Lord will sanctify these, as he has done my other studies, to the improvement of my mind, and my fitness for the public duties of the ministry. *Acts xx.* and *1 Thess. v.* were much blessed, as they often are, to the spiritualizing of my mind.

13. In prayer had a sort of fervour, which was destitute of true spirituality. After breakfast, for two or three hours read Hindoostanee; by foolishly delaying scriptural reading and prayer, I was called to be out some hours without being refreshed and strengthened. Went to God in great shame and sense of misery, as soon as I got home, for all the levity and unprofitableness of my conversation: this was beneficial to me, as I was more near to God all the rest of the day.

14. Went down to Cambridge. On the road had

two or three seasons of prayer, with the presence of God : the latter part of the way I had an opportunity of declaring the awful truths of scripture, to some gay men on the top of the coach. On my arrival, I felt happy in communion with God.

15. In prayer seemed to get little good, but in looking up to God for his sure mercy, that he would revive my soul, and keep me near him, I found returning peace. Sat with Mr. —, I explained my motives with all sincerity, but in vain. So impossible is it to approve myself to men universally ; but oh, while my record is on high, while I desire the heart-searching God should be privy to my thoughts, and direct my conduct, it matters little if men condemn. — sat with me some time ; I found less satisfaction in his views than ever. His evil seems to be, if any thing can be so called, an excess of charity ; yet withal, he is deeply humble and serious ; and to his direction, under God, I owe it, that I am not now a worldling. We parted as for ever. God bless him, and preserve him to his heavenly kingdom !

16. Went to London : at times I was engaged in prayer with some fervour, and then I was happy ; nearness to God diffused a sweet peace over my mind. But the greater part of the time, slothfulness prevailed to keep me from effectual fervent prayer.

17. (Sunday.) I preached on 1 Tim. i. 15. The subject was soothing to my own disordered spirit, and some old people seemed much affected. After church, I obtained a little time for prayer, but not enough to attain to much spirituality. After dinner, my soul drew near to God, and breathed freely forth to him holy desires.



18. At night, in prayer, I longed to forget the world, and to be swallowed up in entire devotion to God, to live always unto him, and went to bed so happy and peaceful in this frame, that I felt very sorry that sleep would interrupt it, and would be likely to leave me in a different state in the morning.

19. I prayed very earnestly that I might be kept from that levity, into which I fell so repeatedly, in the course of the day. Employed in Hindoostanee, till I went to Gilchrist. I was jejune for want of reading and prayer ; but the Lord helped me to check and restrain the babbling tongue. Found the presence of God again, both before and after dinner, in prayer ; but this seems to me to be merely keeping my ground without advancing. Oh may the Lord keep me safe, amid the dangers which surround me ! I must have double watchfulness to employ my time and thoughts well, now I am drawn from college retirement.

20. Walked out into the city with tolerable peace of mind, leaving it with the Lord to help and instruct his wretched creature in holy things, in which my shallow knowledge might well make me to be ashamed and tremble to try to teach others. Most of the rest of the evening I was writing more freely ; and one half hour particularly, my spirit got disentangled from its sin and misery, and enjoyed the presence of God in prayer.

21. On my mentioning to Gilchrist my desire of translating some of the scriptures with him, he advised me by all means to desist, till I knew much more of the language, by having resided some years in the country. He said it was the rock on which missionaries had split, that they had attempted to write and preach, before they knew the language. The Lord's

prayer, he said, was now a common subject of ridicule with the people, on account of the manner in which it had been translated. All these are useful hints to me.

22. Meditation on Acts xx. seemed to form my mind to blessed spirituality. Read Benson's 'Life of Mr. Fletcher,' and seemed to enter a little into the spirit of that extraordinary man. I longed that all the powers of the soul might be awakened to praise and adore God. Called on —, and felt much hurt at his late neglect; a sense of unkindness pained me. Why do I look even to saints for my happiness? they are able to wound the feelings of their brethren even as others. But there is one who sticketh closer than a brother. Oh that I may love Christ more! What can the world give me in comparison of him! while I have him for my friend and portion, and a bright eternity in view, let me be contented to be slighted, scorned, and cast out by all men.

23. My thoughts were far from being spiritual, yet from fatigue, with so much intercourse with the world, and so little with God, my spirit rose easily, without effort almost, to heaven, seeking repose.

24. At home, it pleased God, in the riches of his grace, to manifest his love to me, the chief of sinners, in private prayer; so gracious is God in his ways, and sovereign in all he does. When I could least of all have expected it for my unprofitableness, then he visited my soul. Oh how shall this soul ever acknowledge the mercy, the astonishing grace of God!

25. Through the cold, keeping my body in an uncomfortable state, I was little disposed to stir myself to communion with God. But alas, this is little of exercise for a missionary life.

26. In prayer was able to feel somewhat of my misery and corruption, by nature and practice. Oh the perfect, the unceasing, the undeviating service, that ought to be rendered to God ! but I am doing scarcely any thing.

27. Trifled a good deal to-day. Oh how do I long for a right state, when my soul shall for ever glorify God in the perfection of holiness ! May the Lord mercifully pour out his Spirit on me, that I may weep for myself, and the people round me, and be able to leave the distracting vanities which unfit my mind for profitable exercises, to live in unceasing communion with God !

29. Walked with B—— in a vain, trifling, uneasy frame. But I could not stay in this frame long, and found the benefit of prayer in delivering me from it. Endeavoured to prepare myself by communion with God for the company I was going into. After dinner I had a good deal of conversation with ——, and had an opportunity of declaring many important religious truths. Yet I came away grieved, as I could not but be, at the sluggishness and want of zeal in me, as well as at the general infidelity and scorn of religion in the higher circles of society. At night, found the evil consequences of such a life as I have been leading of late, and the general want of solitude ; for there was a manifest strangeness in my thoughts to eternal things ; but through the rich mercy of God, my heart is heavenward. The more I see of grandeur, the more I am disgusted with it ; I cannot help shuddering at their neglect of God, and scorn of the gospel. For any thing I have seen yet, in this world, I would prefer all the hardships of the missionary life, to all its pleasures.

30. The whole morning passed away in going to different places, but I have seldom enjoyed more richly the presence of God. The words, "Blessed are the pure in heart, for they shall see God," were continually on my mind. I was conscious I knew little or nothing of this sight of God, and yet it was certain, that if my heart were pure, I should experience the blessedness of it. I did strive a little against the impurity of my heart, by excluding improper thoughts. To keep the heart clean is a hard matter indeed, and what I know very little about; it requires more labour, care, and self-denial, than my flesh can easily submit to.

In the evening was preparing some sermons for to-morrow. Oh that I may, according to my prayer, never trifle with the awful work of addressing men's souls, nor preach the grace of the gospel only to excite a transient pleasure in people, but in the humble hope that God will glorify himself, by applying it to the conversion of sinners! Oh that I could forget self entirely, and give all honour and glory to God, even as I hope to do in heaven!

31. In the interval between morning and afternoon service, I prayed and prepared myself a little; but the world, and a regard to the opinions of people, seemed to bind down my miserable spirit. Read and preached in the afternoon, on John iv. 10. Mr. Cecil said a great deal to me on the necessity of gaining the attention of the people, of preaching with more warmth and earnestness. I feel wounded a little, at finding myself to have failed in so many things; yet I succeeded in coming down to the dust, and received gladly the kind advice of wise friends. At night I was rather dis-

couraged, thinking I should do no better ; yet my soul had more of the holy presence of God, and I went into the pulpit with composure, and more concern for immortal souls than in general. There was great attention.

What danger am I in from public ministrations ! Oh that I could still be alone in private with God, even when speaking in public !

*April 1.* Had much solemnity brought on, seemingly by repeating the xxth of Acts, as soon as I awoke. The effect of that passage is truly astonishing. I had intended to devote this morning to prayer, but I went out after breakfast, and was absent six hours about my business. Went to Lord Hawkesbury's office ; but being too early, I went into St. James's Park, and sat down on a bench to read my Bible. After a little time a person came and sat on the same bench ; I found he had known better days ; he was about seventy years of age, and of a very passionate and disappointed spirit. He spoke sensibly on several subjects, and was acquainted with the gospel, but was offended at my reminding him of several things concerning it.

2. Breakfasted with ——. Our conversation was on the most delightful subject to me, the spread of the gospel in future ages. I went away animated and happy. In prayer at night, my soul panted after God, and longed to be entirely conformed to his image.

3. After dinner passed some time in prayer, and rejoiced to think that God would finally glorify himself, whatever hindrance may arise for a time ; I found that the chaplaincies had been agreed to, after two hours debate, and some obloquy thrown upon Mr. Grant by the chairman, for his connexion with Mr. Wilberforce, and *those people*. Mr. G. said, that I

should appear before the court in a couple of days in my canonicals. I must attend to my appearance, as I should be much remarked, on account of the person who had nominated me. I feel this will be a trial to me, which I would never submit to for gain, but I rejoice that it will be for my dear and blessed Lord.

4. Went down to Cambridge ; by being stirred up every now and then to meditate and pray, I was enabled to pass the hours of travelling with contentment. At night was at church, when almost for the first time, I observed Mr. Simeon's manner, and conceived great admiration of him as a preacher ; supped with him alone afterwards, he prayed before I went away, and my heart was solemnly affected.

6. Passed most of the morning in the fellows' garden, it was the last time I visited this favourite retreat, where I have often enjoyed the presence of God.

7. (Sunday.) Preached at Lolworth on Prov. xxii. 17 ; very few seemed affected at my leaving them, and those chiefly women. An old farmer of a neighbouring parish, as he was taking leave of me, turned aside to shed tears ; this affected me more than any thing. Rode away with my heart heavy, partly at my own corruption, partly at the thoughts of leaving this place in such general hardness of heart. Yet so it hath pleased God, I hope, to reserve them for a more faithful minister. Prayed over the whole of my sermon for the evening, and when I came to preach it, God assisted me beyond my hopes ; most of the younger people seemed to be in tears, the text was 2 Sam. vii. 28, 29. Took leave of Dr. Milner : he was much affected, and said himself, his heart was full. Mr. Simeon commended me to God in prayer, in which

he pleaded, among other things, for a richer blessing on my soul. He perceives that I want it, and so do I. Professor Farish walked home with me to the college gate, and there I parted from him with no small sorrow.

8. My young friends in the university, who have scarcely left me a moment to myself, were with me this morning as soon as I was moving, leaving me no time for prayer. My mind was very solemn, and I wished much to be left alone. A great many accompanied me to the coach, which took me up at the end of the town; it was a thick misty morning, so that the university, with its towers and spires, was out of sight in an instant.

10. Grieved at night that I could not serve God better. O Lord, have mercy on thy creature; stir him up to live by faith, to fight the good fight of faith, to be diligent in pleading with God for his grace, and using the means of improvement.

12. Rose early, as it was Good Friday, and passed above an hour in prayer with great benefit. I was led to pray for humility, and a tender spirit, which God gave; thus I find every degree of diligence is rewarded. Many little slights to-day, and the consequences of my own ignorance, tended to humble me, and I desired it should be so, for in no state is my soul so safe and happy.

15. I grieved that I have never served God in any manner that might not cover me with confusion, and do desire that God's service may be my all in all for ever. I have a promise, that they who seek shall find; that though I cannot have my faculties altered, and in that respect must remain inferior to many, yet in piety I may grow richly and largely, and without any

me, honoured with the name of a missionary,  
nal. Oh, may I, according to my prayer,  
holy during my few days in England, and  
forth to be more alone with God than ever !  
fear of God, and a broken spirit, all thing  
right order in my mind ; may that be my state

22. Walked a good while with S—— ;  
difference in his worldly circumstances and  
to many reflections, which at first rather depre  
not because I wished to change my condition,  
cause others seemed to pity me, and so I thoug  
time it was a state of little comfort ; but  
more happy and glorious to live, to do as  
possible for God, than to sit down to please  
“ Blessed are the pure in heart,” &c. was an  
of some delight to my soul, as I went along th

23. Went to Mr. Cecil's this morning, and  
some instructions from him, on the manner o  
to effect ; soon after met with Mr. Grant,  
much affected with his kindness.

24. Oh may I live indeed a more spiritu  
faith ! Prayed that I might obtain a more  
quaintance with the mysteries of the gospel.



India ; rather may I say that it depends on the will of my God, who in his own time thus brings things to pass. Oh now let my heart be spiritualized ; that the glorious and arduous work before me, may fill all my soul, and stir me up to prayer.

25. Breakfasted with the venerable Mr. Newton, who made several striking remarks in reference to my work. He said he had heard of a clever gardener, who would sow the seeds when the meat was put down to roast, and engaged to produce a salad by the time it was ready ; but the Lord did not sow oaks in this way. On my saying that perhaps I should never live to see much fruit ; he answered, I should have a bird's-eye view of it, which would be better. When I spoke of the opposition that I should be likely to meet with, he said, he supposed Satan would not love me for what I was about to do. The old man prayed afterwards with sweet simplicity. Drank tea at C. Our hearts seemed full of the joy which comes from the communion of saints.

26. Met D—— at Mr. Grant's, and was much affected at some marks of love expressed by the people at Cambridge, at the time of my leaving them ; he said, that as I was going down the aisle, they all rose up to take their last view.

28. Went to Mr. Cecil's to tea : he was very striking as usual in his observations, and I sat contented to be despised, as I deserve ; saying nothing to the purpose, though under all this there was much pride lurking. At night read. Mr. C. preached on " godly sorrow worketh repentance," &c. it was a most able sermon, powerfully engaged the attention ; and yet I cannot say my feelings are devoutly affected by this sort of

brought to trust in the Lord, to commit my  
him, to feel that now was the time to rejoice  
when the cloudy and dark day was coming.  
the promises in Isaiah were unspeakably rich  
I get near to God without any particular dil  
suppose some one has been praying for me.  
in the midst of great lukewarmness, grace  
in exercise, teaching me to delight in the pr  
serving God, and the permission of being  
coming to him, and receiving, out of the  
Christ, "grace for grace."

*May 2.* Went down to Mitcham, the  
carriages, and people in the streets, had no  
divert my attention; for I was determined  
earnest. At night, in my room, read Tim  
deep anxiety; could have gladly staid up  
reading and praying, in the views of the w  
ministry, and my want of preparation for it.  
to bed in a devoted spirit. Yes, though t  
necessarily lulling me with sloth, though I  
say, that my flesh is full of all iniquity,—  
acknowledges no love but that of God; I  
I would not be happy, without being altog

Walked a little in the grounds, and had much sober joy in the prospect of the time, when the wilderness should be made like Eden. Through neglect of retirement for prayer, my mind was in its natural state, and consequently much pained at night. Ah! my soul, is this the life of Brainerd? Oh let me learn from all my joys, and all my sorrows, that keeping close to God is the path of peace!

4. Waited this morning on the Archbishop of Canterbury at Lambeth Palace. He had learnt from somebody my circumstances, the degree I had taken, and my object in going to India. He spoke much on the importance of the work, the small ecclesiastical establishment for so great a body of people, and the state of those English there, who, he said, 'called themselves Christians.' He was throughout very civil, and wished me all the success I desired. I then proceeded to the India House, and received directions to attend on Wednesday to be sworn in. Afterwards walked to Mr. Wilberforce's at Broomfield, and was much restored and refreshed by learning and thinking on Ephesians. The circumstance of leaving my friends at night, brought Acts xx. to my mind, and I continued thinking of it with great solemnity and sweet tranquillity, and desire to be the servant of the Lord.

8. Morning passed in writing sermon, and reading Mr. Grant's book. The state of the natives, and the prospects of doing good there, the character of Swartz &c. set forth in it, much impressed my mind; and I found great satisfaction, in pleading for the fulfilment of God's promises to the heathen. It seemed painful to think of myself at all, except in reference to the Church of Christ. Being somewhat in danger of dis-

traction this evening, from many concurrent circumstances, I found a very short prayer answered by my being kept steady. Heard from Mr. Parry this evening, that in consequence of an embargo laid on all the ships by government, on account of the sailing of the French and Spanish fleets; I should not be able to go before the middle of June, if so soon. Thus it has pleased God once more to detain me. What his design is, time will shew; whatever it is, let me rejoice in thinking it will be entirely for the best.

9. Thought myself bound to change the subject of my sermon for Sunday, in consequence of Mr. Simeon's telling me I had mistaken the meaning of it; at first I was reluctant, after having done so much; but I felt that I could not dare to expect the blessing or assistance of the Holy Ghost, if I wilfully perverted his meaning. By reading and prayer my mind was more steady, and serious than on other mornings: after dinner, took up the Epistle to the Corinthians, and was affected with solemnity, by its spiritual truths.

10. Heard Mr. Thomson preach a missionary sermon to a large congregation. The pride of being an important personage in the assembly, being a missionary, was as much as I could keep in subjection. In prayer afterwards, found benefit to my soul, and was assisted in my walk to meditate on a subject. Passed the evening with — and —, thinking it would be the last time I should see them, but the time passed in the most unprofitable manner. This way of living is grievous to me; I want more solitude, more long and heart-searching communion with God.

12. (Sunday.) In the afternoon, preached a sermon for the children of a charity school, on Luke xi.

11—13. Mr. Cecil told me he had heard I had been preaching excellently. Mr. B. told me the sermon was very miserable; he observed a total want of animation and action. These remarks I was once foolish enough to feel hurt at, but now I see much cause to bless the Lord that he hath placed me for a time in London, where so many friends are endeavouring to correct me. Drank tea at Lady Catharine Murray's. Our conversation at night was on important subjects, and my soul seemed to be very near the enjoyment of these things; but my disorder made the effect, which these joyous thoughts have on my frame of body, too painful to be borne. I feel encouraged to make every effort both in body and mind, in order to become an able minister of the New Testament. Blessed be God for it, this is one of the benefits of my delay in England; the settlement of my dear sister is another comfort attending it.

13. I read Flavel's Method of Grace; went out without reading any of the word of God in private. The consequence was, that my thoughts were vain and idle, in my walk, and I returned unhappy, and unfit for communion with God. At night saw the necessity of being roused to my duty. If I spare the flesh, and take so little pains as I have been doing, God will hide his face. I made holy resolutions, the Lord help me to keep them. Matt. x. xxiv. and xxv. and 2 Tim. were awful warnings to my soul. Oh! how base is my lukewarmness—Oh! may Christ patiently bear with all my infirmities, and heal my backslidings, and help me to pour forth my very body and soul in fervent labours exerted in his beloved service! Amen.

15. Read prayers at Mr. Newton's and preached

being upright in my intentions. I was  
praised by some people coming in ; but  
gives me little satisfaction. Went home  
sermon of Flavel's, on knowing nothing  
I was made sensible of my extreme  
Gospel mysteries, and on my knees implor'd  
Spirit of God would instruct me. My heart  
in heaviness through the rising of corruption  
seemed unwilling to part with the world's  
amusements, and be separated from my dear  
left alone with God. All these evils I  
the Lord in prayer, and obtained some relief  
fort. In the evening read for Mr. Cecil, v  
in a most striking manner, on Rev. iii. 21  
courage to determine to fight, but oh!  
and hardness of heart, and forgetfulness of  
I to recollect this day !

17. Found myself unable to write on  
was a little revived by learning Isaiah  
sinking again into a cold state, when  
mercy of God I took the alarm at my  
negligence of duties, and prayed with  
fervour. Walked out and continued in  
with my corruption. I made a coven

demption, and help me to find out in what manner sinners should be addressed. In this state, though there was much pain and sorrow, even to tears, and though I felt dreadful opposition in the flesh, I felt it was a right work, the Spirit striving against the flesh, and I mourned to think how soon it would pass away. The sight I had of my corruption, and the extreme difficulty of fixing the soul towards God, impressed this text deeply on me—"With men it is impossible, but with God all things are possible." Read some of the chapters of the Revelation, with much of the blessing and presence of God. I was deeply affected with divine things.

19. (Sunday.) Towards night many things occurred to bring down my pride very low. Mr. Cecil preached on 1 Thess. iii. 8. I was affected even to tears at reflecting that God had not caused any such connection to exist between me and my people; it seemed as if people heard me as though they heard not. But my soul breathed fervently for grace, to perceive the infinite value of immortal souls, and to labour incessantly for them in prayer; hearing afterwards something said in praise of me, I lost a good deal of this humility and spiritual comfort; still found myself quickened and edified by the word of God at night.

20. Oh how merciful has God been in fixing me in necessary duty, as at Cambridge, without which I should certainly have given way to sloth! It appeared very painful to me at the time, but I now feel the benefit. Yet now I am treacherous to God; hard it is for me to stir myself up to spirituality and diligence in duty, when no outward ministration demands it. Oh, what a living after the flesh is this!

21. Almost all my prayers are now with reference to the ministry. Read and prayed over John xv. before I went out, and forced my thoughts to continue more sober. Mr. Cecil called to-day, and spoke with his usual force on the work of the ministry, particularly on the necessity of seclusion from company. Let me remember Matthew xxiv. I read it, and well might I tremble. My soul is astonished, and confounded at itself, that it is not swallowed up in the immensity of the ministerial work.

22. Endeavoured to guard my thoughts this morning in a more particular manner, as expecting to pass it with Sargent, in prayer for assistance in the ministry. Called at Mr. Wilberforce's, when I met Mr. Babington. The extreme kindness and cordiality of these two was very pleasing to me, though rather elating. Learnt that two young men of Chesterton had come forward, who professed to have been awakened by a sermon of mine on Psalm ix. 17. I was not so affected with gratitude and joy as I expected to be; could not easily ascribe the glory to God; yet I will bless him through all my ignorance, that he has thus owned the ministry of one so weak. Oh, may I have faith to go onward, expecting to see miracles wrought by the foolishness of preaching! After dinner went to the India House to take leave. Mr. — the other chaplain, sat with me before we were called in, and I found that I knew a little of him, having been at his house. As he knew my character, I spoke very freely to him on the subject of religion. Was called in to take the oaths; Mr. Grant, in the chair, addressed a charge to us extempore. One thing struck my attention, which was, that he warned us of the enervating



effects of the climate. In the evening heard Mr. Crowther preach. — mentioned Mr. — as an alarming instance of the effect of Indian climate and manners; he went out with zeal, but had lost it all. This dwelt very much on my mind all the rest of the evening. The sense of my very great danger made me feel a sort of guilt, as if I had fallen already. Prayed with nearness to God when I got home, both in reference to the sermon I had heard, and my own case.

23. Humbled this morning at thought of my waste of time, and self-indulgence. As I walked, my soul was full of holy ardour, to war a good warfare, and to trample sin and Satan under feet. My interview with — was such as hurt my feelings. My mind was ruminating on the ways of the world. How much of them is seen in the people of God! Went home, and found comfort in prayer.

25. Fervent in prayer for usefulness in the ministry. In the streets, in my walk, my heart, in some dejection, seemed at times to triumph over difficulty, and every snare, in the power and strength of Christ. Spent the evening with Mr. Atkinson. The conversation was highly spiritual, and profitable, and encouraging to me.

26. (Sunday.) At night, after evening service, employed the time in reading and prayer. The Lord vouchsafed his presence in prayer. And in reading Isaiah I was delighted with the promises respecting the church. The occasional displays in Isaiah of the greatness of God rather kept my heart at a distance, though in other parts I found texts that encouraged me.

27. Lost much of my comfort by following my own will in my studies and employments this morning, instead of a punctual observance of the order of duty.

Read 2 Tim. i. 11, but could not find that spirituality come from it, which I often have. I need the spirit of fear, that I may serve God with reverence. However, in the evening, it pleased the Lord to suffer me to draw near him in prayer. My soul had a solemn season. I could look clearly and steadily through the whole of life, and feel myself at the end of it; and thus pray with enlargement respecting the different dangers I suspected might lie in my way. Read Flavel's Sermons with much profit, and studied a subject for Sunday next.

29. It pleased God to keep my heart right this morning, though yesterday and this morning I had so little regularity in secret duties. Read Isaiah li. and liii. and found it very solemnizing to my soul. I desired to follow Christ in his humiliation. —'s want of sobriety and lowliness is very hurtful to me, and so is also the corruption of my sinful heart.

30. Rose with a great deal of a vain spirit, but the mercy of God restored me. Went to the India House. Kept the covenant with my eyes pretty well. Oh what bitter experience have I had to teach me carefulness against temptation! I have found this method, which I have sometimes had recourse to, useful to-day; namely, that of praying in ejaculations for any particular person, whose appearance might prove an occasion of sinful thoughts. After asking of God, that she might be as pure and beautiful in her mind and heart as in body, and be a temple of the Holy Ghost, consecrated to the service of God, for whose glory she was made, I dare not harbour a thought of an opposite tendency. About the middle of the day I felt exceedingly melancholy at my unprofitableness; and prayer and determination to be

more diligent could not remove it. After dinner began to think on subject for sermon with great fervency of spirit, and wrote very slowly all the rest of the evening. Yet this continuance of employment left me much relieved and refreshed. Now this is astonishing to me,—that repeated, daily, invariable experience assures me of the connection God has made between diligence and delight, holiness and happiness; and yet I am so neglectful of what I know to be the means.

31. Met with my captain, who told me that two-thirds of his cargo was aboard, but the embargo was not taken off. How uncertain is the time of our departure! It is the Lord that orders all things. He will scatter the French and Spanish fleets with his storms, rather than that his Gospel should not be preached among the heathen, if he so design it. Of how little consequence in his eyes are all these political movements, except as in subserviency to the gathering in his elect! In the evening wrote sermon, my mind being generally happy and serious: two things, I sometimes thought, divided my mind; to live upon earth some time longer to preach Christ among the heathen, or to depart and be with him; though I could not but feel the latter would be far better.

*June 1.* I am now come to that month, the end of which, I should think, I shall not see in England. My departure from my friends, and my deprivation of the sweetest delight in society, for ever in this life, have rather dejected me to-day. Ah! nature, thou hast still tears to shed for thyself! My mind was peculiarly solemn, and had several affecting seasons in prayer to the Spirit for assistance. And I remember that this time last year, when I was preparing for Whitsunday,

and led in some manner to pray to the Spirit, my soul was more than ordinarily impressed. I seem to be hankering after something or other in this world, though I am sure I could not say there is anything which I believed could give me happiness. No! it is in God alone. Memory has been at work to unnerve my soul; but reason, and honour, and love to Christ and to souls, shall prevail. Amen. God help me!

2. (Whitsunday.) In the afternoon, read and preached on John xvi. 8. "He shall convince the world of sin." There was great attention, and my own spirit was animated; but I had not the precious thoughts which came into my mind occasionally yesterday and to-day; namely, thoughts of the value of souls and the power of God, which would make preaching efficacious, and thoughts of simply approving myself unto God, in the near view of eternity, unconcerned and deaf to all human things; and fixedness of mind on the great end of my ministry. At home, sat and meditated and prayed, for I was too fatigued to kneel; truly I have tasted of the world, and never found it satisfy me, though I am still foolish enough to try it. My dear Redeemer is a fountain of life to my soul. Oh that I may from this time be his, and be encouraged by his kind promises, and walk in his love, under the guidance and influence of the blessed Spirit!

3. Went to the Eclectic, where there were nine ministers besides myself. The subject was, the symptoms of the state of the nation. Mr. Cecil spoke admirably, Mr. F——, Mr. P——, and Mr. Simons also very well. Towards the end, the subject of marriage, somehow or other, came to be mentioned. Mr. Cecil spoke very freely and strongly on the subject.

He said I should be acting like a madman if I went out unmarried. A wife would supply by her comfort and counsel the entire want of society, and also be a preservation both to character and passions amidst such scenes. I am utterly at a loss to know what is best for the interests of the Gospel. But happily my own peace is not much concerned in it. If this opinion of so many pious clergymen had come across me when I was in Cornwall, and so strongly attached to my beloved Lydia, it would have been a conflict indeed in my heart to oppose so many arguments. I hope I am not seeking an excuse for marriage, nor persuading myself I am indifferent about it, in order that what is really my inclination may appear to be the will of God. But I feel my affections kindling to their wonted fondness, while I dwell on the circumstances of an union with Lydia. May the Lord teach his weak creature to live peacefully and soberly in his love, drawing all my joys from him, the fountain of living waters !

4. The subject of marriage made me thoughtful and serious. Mr. Atkinson, whose opinion I revere, was against my marrying. Found near access to my God in prayer. Oh what a comfort it is to have God to go to ! I breathed freely to him my sorrows and cares, and set about my work with diligence. The Lord assisted me very much, and I wrote more freely than ever I did.

5. Corrie breakfasted with me, and went to prayer ; I rejoiced to find he was not unwilling to go to India. He will probably be my fellow-labourer. Most of this morning was employed in writing all my sentiments on the subject of marriage to Mr. Simeon. May the Lord suggest something to him, which may be of use to guide me, and keep my eye single ! In my walk out and

restored to peace by an application to God through the Spirit.

6. God's interference in supporting me appears to me like a miracle. With this so great importance on my mind, involving so much anxiety and uncertainty, he keeps me surprisingly steady and assists me wonderfully in my work. I met Mr. H——, and was much relieved in his manner. How many temptations are there in the streets of London! Returned home with courage for every thing, but by prayer over the prayer of Ephesians; my soul was restored both to peace and comfortable seriousness. Dined at Mr. V. a Dutch gentleman, whose Christian character and good sense delights me beyond measure. He described his conversion as having taken place at Bourdeaux, on his return home from Spain. I knew Dr. Vanderkemp. As we conversed of spiritual things, our hearts burned within us. I was delighted to hear the same truths lisped in his accents. My mind seems very active and manifestly indeed strengthened by God to write on religious subjects with such ease while it is also full of this important business.

imperceptibly raised up in it ! Something fell from Dr. F. this evening against my marriage, which struck me so forcibly, though there was nothing particular in it, that I began to see I should finally give up all thoughts about it. But 'how great the conflict ! I could not have believed it had such hold on my affections. Before this I had been writing in tolerable tranquillity, and walked out in the enjoyment of a resigned mind, even rejoicing for the most part in God, and dined at Mr. Cecil's where the arguments I heard were all in favour of the flesh, and so I was pleased ; but Dr. F——'s words gave a new turn to my thoughts, and the tumult showed me the true state of my heart. How miserable did life appear, without the hope of Lydia ! Oh, how has the discussion of the subject opened all my wounds afresh !

8. My mind continued in much the same state this morning, waiting with no small anxiety for a letter from Mr. Simeon, hoping of course that the will of God would coincide with my will, yet thinking the determination of the question would be indifferent to me. When the letter arrived, I was immediately convinced, beyond all doubt, of the expediency of celibacy. But my wish did not follow my judgment quite so readily. Mr. Pratt coming in, argued strongly on the other side, but there was nothing of any weight. The subject so occupied my thoughts, that I could attend to nothing else. I saw myself called to be less than ever a man of this world, and walked out with a heavy heart. Met Dr. F. who of all men could best sympathize with me ; and his few words were encouraging. Yet I cannot cordially acquiesce in all the Lord's dealings, though my reason and judgment approve them,

once more to the entire and everlasting service  
and found myself more weaned from this world  
desiring the next; though not from a right  
With all my honours and knowledge, the success  
approbation of men, the health and prosperity  
have fallen to my lot, together with that freedom  
doubts and fears, with which I was formerly  
how much have I gone through in the last two  
years, to bring my mind to be willing to do the  
God when it should be revealed! My heart  
within me, and my bodily frame suffers from

9. (Sunday.) My heart is still as a bull  
accustomed to the yoke. The Lord help me  
tain the conflict! Preached this morning  
Acre Chapel, on Matt. xxviii. the three last  
There was the utmost attention. In the interval  
between morning and afternoon, passed most of  
in reading and prayer. Read Matthew iii.  
sidered the character of John the Baptist. I  
lation seemed to spring up in my mind.  
John xvii. and last chapter, and Rev. i. all  
were blessed to my soul. I went into the city  
suaded in my feelings,—which is different from



Grant this evening. He told me I should have great trials and temptations in India, but I knew where to apply for grace to help. I inferred from what he said, that — and — were but in a low state; that I must beware of sinking to their standard, and at the same time of running to an intemperate zeal. He advised me to acquire the language, customs, and mythology, by inviting the Brahmins to come and see me. They account it an honour to be received and treated well by an European.

10. In the evening went to — ; my mind was melancholy, but not unhappy. The ease and elegance in which they live here, gave rise to a variety of reflections; for while they were engaged in music, I was left at liberty to be looking out at the window. I felt the utmost indifference about the whole of the trifles of this life. It is perhaps because I am cut off from the hope of Lydia; but I did perceive that a life of labour for immortal souls, was better riches than all this that surrounded me. My soul was deeply impressed with the value of souls, and with the necessity of speaking seriously to the conscience; eternity seemed near; no prospect of happiness on earth appeared in view.

12. Discontented this morning with every thing; but by prayer, my spirit was a little quieted and solemnized. Poor and unprofitable as I am, I trust that I have been brought to Christ, and have been so far changed, as to find my chief pleasure in loving and serving him; but alas, every trifle is able to distract me from him.

14. More watchful and near the Lord, and of course more peace and comfort. Dr. F.'s words (who

endeavoured to correct my reading, but Mr. M.' says he, ' you are a humble gain regard in private life; but to gain you must force yourself into a more massive manner.' Read and wrote the evening; this I observed, that when at to write without a prayer to the blessed myself not stirring; but after it, was again; oh, may He teach me continuance upon Him! Generally, to-night, h the world; Lydia, and other comforts

17. Attended the Eclectic; Mr. W and Mr. Cecil spoke very sensibly on ' The measure and means of happiness once occasioned me dreadful disquiet this time led into many metaphysical inquiries coming at any thing. My ignorance gives me trouble in this way; if I do happiness is,—how it is to be defined, any, baseless fabric is religion, which us to it! On my return from them, I time in prayer to God, without peace. if religion were false, I would willingly but I found to my pain. that the min

manner I could. Besides, as I am convinced that nothing but the gospel, whether true or false, was of any use to man, it was my business not to stay philosophizing and puzzling myself, while souls were perishing; and what struck me as much as any thing, was, that metaphysicians, who might really discover truth, were in general, poor creatures, full of pride and sin. Let me feel it to be my true wisdom to become a child and a fool. My mind was made easy. I read Col. i. attentively, and prayed over it with great increase to my comfort.

18. Walked to Hampstead, found myself uncomfortable through carnality of thought. By endeavouring to bend my soul to holy meditation, and to consider the Christian life as a struggle and a warfare, I became a little easy. Oh how unhappy is life without God! The fine prospect at Hampstead rather set my ideas afloat again; and I exulted in the thought, that one day the knowledge of the Lord shall cover the earth. At night, enjoyed the presence of God in secret duties. The scenes of time seemed to have passed away. Went to bed in the hope, that I should soon know what constant communion meant.

23. (Sunday.) It pleased God to give me some sense of my neglect of his work, and to renew the spirit I had last night in prayer; when my soul seemed to yearn after a life of extraordinary zeal, steadiness, and spirituality in Christ's service. Walked home from Hampstead in the evening with the ——'s. The conversation part of the way was on divine subjects, but I endeavoured to seek the presence of God as if alone. In a sorrowful and humbled frame, I found it refreshing to devote myself to Christ's service. The

on the hymn—Jesus, at thy command  
much on my mind.

*London, J*

**MY DEAR COUSIN,**

The account of your ill health as described in your former letter, affected me even to tears.

I need not expect to see you any more upon earth, and for my dear brother's sake, and those to whom you are immediately useful, I wish to regard the departure as far distant—but in this and every particular that concerns us, God will act according to his infinite wisdom and love. As you are under the Lord Jesus, nothing need disquiet you, on any account—whether life or death, all is your will.

\* \* \* May God enable you, according to your desire, to continue walking as on the verge of the life to come, looking for and hastening to the coming of our Lord and God!

\* \* \* There are not many in the world which I would withhold from you, with respect to the sermons for which your mind must be changed before I send them.

\* \* \* Sermons cannot be good means in every case, once read, they are done with—

the way of acquiring a greater knowledge of men, and of my own heart, I shall exchange my jejune scholastic style for a simple spiritual exhibition of profitable truth. Mr. Cecil has been taking a great deal of pains with me; my insipid, inanimate manner in the pulpit, he says, is intolerable. ‘Sir,’ said he, ‘it is cupola-painting, not miniature, that must be the aim of a man that harangues a multitude.’ Whitsun-week was a time of the utmost distress to me; but now, through the mercy of God, I am once more at peace. What cannot his power effect? The present wish of my heart is, that I may henceforth have no one thing upon earth for which I would wish to stay another hour, except it be to serve the Lord my Saviour in the work of the ministry. Pray, my dear sister, that the Lord may keep in the imaginations of the thoughts of my heart, all that may be for the glory of his great name.

25. An hour lost this morning deranged the comfort of the day. In consequence of carelessness, I was so late as to have but little time in prayer, before going to Islington; far too little to have holy impressions on my soul.

27. Received some refreshment of spirit from prayer, and went on with a devout and steady desire to glorify God to the utmost. Met —, my fellow passenger. As I once was, he appeared restless and unhappy for want of knowing God.

28. In a storm of thunder and lightning, I felt safe in the mercy of God, and rejoiced at this display of his greatness. Oh what a great God do sinners harden themselves against! Sat for my miniature to a female painter; during the whole time she disputed against

employment in divine things to-day has  
but refreshed my soul. O what a pity  
vile earthly thought should come, when  
heavenly ones ought to be ! I should  
engaged in thinking of God and eternity.  
I be in that world of spirits, I hope and  
soul swallowed up in the love and service

*July 2.* Corrie breakfasted with me.  
about the great work among the heath  
prayed. I did little more than write to  
my miniature to the painter lady, who still  
infidel cavils. Having nothing more to  
of argument, I thought it right to declar  
ings of God, to those who reject his Go

3. Went down to M—— in the co  
not bring myself to open my mouth at a  
seemed so painful. I thought of C  
Samaritan woman, but sense of duty d  
If these people are condemned at the day  
and I were bid to see the consequences  
to speak for their souls, how should I be  
with shame and confusion. God forgive  
I was kept idle, and without communio  
when I retired into a room to pray, I wa

tary walk I had an opportunity of calling upon God. I see very plainly, that firmness and dignity becomes a minister of the Gospel, and that a deep impression of divine things always tends to produce it in me. "Let your speech be always with grace, seasoned with salt." "Let no man despise thee." At night, when the day is over, I generally feel roused to be fervent and animated in the service of Christ, and to be always a burning light.

4. What a world would this be, if there were no God! Were not God the sovereign of the universe, how miserable should I be! but the Lord reigneth, let the earth be glad. And Christ's cause shall prevail. O my soul, be happy in the prospect. As I sat this evening reflecting on my perfect health, and the enjoyment of every blessing, my base ingratitude for not loving and praising God, struck me very much. Thousands starving, thousands sick and forsaken, thousands groaning under the devil's bondage, and I here unthankful!

7. (Sunday.) Too much employed about sermon, so as to have little time for reading and prayer before church. This produced some humiliation. Preached a farewell sermon at St. John's, on Acts xx. 32. to a large and attentive congregation. Drank tea at Mr. Cecil's. Read in the evening, and received the benediction of many people. My mind has been distracted to-day. How little do people know what inward loneliness there is, with all this noise and bustle about my going abroad! O that I could escape from the crowd, and walk sweetly alone with God!

*July 8 to 10.* I begin another book of my Journal; but how doubtful is it, if I shall ever live to finish it! I am now in my cabin, bound for India, soon to meet

field at night ; though I was in good before, yet as I was undressing I fell in a convulsive fit ; I lost my senses for a moment, on recovering a little, found myself in the arms of Death appeared near at hand, and different and more terrible than I could have expected before, not in its conclusion, but in its assurance of my safety in Christ. 10th, mouth, where we arrived to break bread with friends from Cambridge. Went aboard the Union. Mr. Simeon remained the afternoon, thinking I was to go for the last time. On our way to the ship the time was exceedingly solemn and seemed filled with solemn joy. I did not sleep the first time, but got little sleep, and the various noises on board.

16. Mr. Simeon took his last leave in the most affecting manner, and then retired to rest on board. My thoughts, as we rowed, were of the levity of the people in the boat, (for others beside ourselves were in it) but the thought that the Lord Jesus



was not such as I wished it to be. The Lord help him to have right views of that truth he is seeking !

17. Early in the morning I was awakened by the signal gun, and found, when I got up, that we were now at the back of the Isle of Wight ; so I bid adieu to my dear friends for the last time. Most of the rest of the day I was so sick, that I could neither read nor take any exercise ; but I found comfort in fleeing to my only friend, now all others had left me ; the Lord was very merciful to me in keeping my soul, when I was so little able to use the means.

18. As we came off Plymouth to-day, I wished to pray for my dear cousins there, but could not venture to go to my cabin. However, after dinner read several chapters, and had a blessed season of prayer, in which I had something more of the presence of God than for a good while past. But I found it hard to realize divine things. I was more tried with desires after the world, than for two years past. The coast of Devonshire and Cornwall was passing before me. The memory of the beloved friends there was very strong and affecting ; the sea-sickness, and the smell of the ship, made me feel very miserable, and the prospect of leaving all the comforts and communion of saints in England, to go forth to an unknown land, to endure such illness and misery with ungodly men for so many months, weighed heavy on my spirits. My heart was almost ready to break. I thought I was the most forlorn and forsaken creature upon earth, excluded from all hopes of happiness on this side the grave ; so atheistical and blind was I. In prayer for some time I could not realize the same sort of thoughts I had when ashore ; things appeared different. No

sweet thoughts of the near approach of eternity and the presence of God ; no animating prospect of a work of grace among the heathen ; but human life seemed only a succession of miseries. By continual prayer with the word of God, my spirit became more serious and fervent. The example of Jesus and the saints, the vanity of the enjoyments which the children of God have even in England, and the melancholy state of the heathen, were the most powerful motives that suggested themselves.

19. In prayer after breakfast, my soul gained something in spirituality. Little done this morning, partly on account of the interest with which I watched the shore, as it appeared more and more. As we were at dinner, the ship came round St. Anthony's, and soon after we came to anchor off Falmouth. I was rather agitated at the singularity of this providence of God, in thus leading me once more to the bosom of all my friends : may the Lord glorify himself in this and every other dispensation ! found myself after tea in a happy frame of mind. I walked on deck, endeavouring to think on these words, "To me to live is Christ," and found my mind easily fixing on heavenly things, notwithstanding all the noise and confusion. The evening is a time of great idleness and noise on board, all are talking and laughing. The soldiers doing nothing but jeering one another, and swearing. The passengers lounging about, or sitting on chairs under the poop, the drums and fifes constantly playing. M'K. joined me, so that I had not long to meditate, but endeavoured to assist him to the best of my power in his Christian course. My ears are constantly assailed and shocked by the most horrid oaths, and I

see no method of putting a stop to it, except by perseverance and preaching the gospel to them. Outward restrictions would do little, if they could be applied ; but as the captain and officers on board sanction it by their own example, no attempt can be made in that way ; the Lord give me compassion for their souls !

20. Was sensible of an instance of pride to-day, in being ashamed of being seen by the ship's passengers, in company with one of the children of God, who appeared a mean person ; but there is nothing too contemptible for me to conceive in my heart. May I be humbled on account of this sin !

*Falmouth, July 20, 1805.*

MY DEAR COUSIN,

We sailed from St. Helen's at day-break last Wednesday morning, and to my no small surprise, I found we were bound to Falmouth. You will easily conceive my feelings at being thus brought once again to my friends ; what the design of God is in this providence, I am at a loss to understand. May it be for the mutual establishment and comfort both of them and me ! \* \* \* On passing Plymouth, we were too far from the shore to distinguish the houses. I tried my spy-glass in vain ; it would not bring you nearer ; but my heart was with you, and I retired to my cabin to pray for you both. \* \* \* How happy should I be, if my cousin should be able to come part of the way to Falmouth to see me ! But I pray that my heart may not again rove in pursuit of earthly comfort, and so subject me to new affliction.

I remain, &c.

my heart, than I ever yet enjoyed. :  
general attention was very striking  
exceedingly gracious and merciful  
Oh, may I be more thankful, and  
unreservedly to his blessed service !

22. Another idle day ; oh, how  
my misspent hours, when every moment  
was charged with important work ! At  
last, I determined to go to Marazion.  
Went to bed with much thought about  
what I was going to take, and prayed that if it  
pleased God it might be prevented. In the  
morning I met my beloved Lydia.  
I walked with her  
interruptedly ; with much confusion  
of mind for her, with the intention of  
writing to her, but I saw it right in India to be  
come out ; but she would not decide.  
she said that the shortness of arrangement  
was a great obstacle, even if all others were removed.

TO MISS LYDIA GRENFELL

July 27, 1805. Union

\* \* \* As I was c

ceived from the sea. I should have told you that the Morning Hymn, which I always kept carefully in my pocket-book, was one day stolen with it, and other valuable letters, from my rooms in college. It would be extremely gratifying to me to possess another copy of it, as it always reminded me most forcibly of the happy day, on which we visited the aged saint. The fleet, it is said, will not sail for three weeks, but if you are willing to employ any of your time in providing me with this or any other MS. hymns, the sooner you write them, the more certain I shall be of receiving them. Pardon me for thus intruding on your time ; you will in no wise lose your reward. The encouragement conveyed in little compositions of this sort is more refreshing than a cup of cold water. The Lord of the harvest who is sending forth me, who am most truly less than the least of all saints, will reward you for being willing to help forward even the meanest of his servants. The love which you bear to the cause of Christ, as well as motives of private friendship, will, I trust, induce you to commend me to God, and to the word of his grace, at those sacred moments when you approach the throne of our covenant God. To his gracious care I commend you. May you long live happy and holy, daily growing more meet for the inheritance of the saints in light ! I remain with affectionate regard,

Your's most truly,

H. MARTYN.

29. Walked to Lamorran ; alternately repining at my dispensation, and giving it up to the Lord. Sometimes, after thinking of Lydia for a long time together,

so as to feel almost outrageous at being deprived of her, my soul would feel its guilt, and flee again to God. I was much relieved at intervals by learning the hymn, 'The God of Abram praise.'

To MRS. H——.

The consequence of my Marazion journey is, that I am enveloped in gloom; but past experience assures me it will be removed. I have taken every step that I conceive right, and now I leave the whole matter with the Lord. May he give me grace to turn cheerfully to my proper work and business, in respect of which all others sink into comparative insignificance. If she would prove a real blessing, it is not for me to complain of God, or of her, that she is withheld \* \* With the assurance of his love, I know that all things work together for good, and with this I may be satisfied; yet nature mourns, restless at being contradicted. Another consequence of my journey is, that I love Lydia more than ever.

31. Went on board this morning in extreme anguish. I could not help saying, 'Lord, it is not a sinful attachment in itself, and therefore I may commune more freely with thee about it.' I sought for hymns suitable to my case, but none did sufficiently; most complained of spiritual distress, but mine was not from any doubt of God's favour, for I felt no doubt of that; but in the afternoon, it pleased God to give me a holy and blessed season in prayer, in which my soul recovered much of its wonted peace, and began to turn with more relish to spiritual things. Left England as I sup-

pose for the last time, with somewhat less horror than in the morning, but still not without much grief. Prayer, again, was a rich and comfortable ordinance; still my heart is sore and in pain.

*Aug. 1.* The first few Psalms were exceedingly comfortable to me. Received a letter from E—, and received it as from God; I was animated before, but this added tenfold encouragement. She warned me, from experience, of the carefulness it would bring upon me; but spoke with such sympathy and tenderness, that my heart was quite refreshed. I bowed my knees to bless and adore God for it, and devoted myself anew to his beloved service. Went on board at night, the sea ran high, but I felt a sweet tranquillity in Him who stilleth the raging of the sea. I was delighted to find that the Lascars understood me perfectly when I spoke to them a sentence or two in Hindoostanee. I asked them if they knew who Jesus Christ was? They said, No. I told them he came into the world to save sinners: they smiled among one another, saying, Neha, neha,—well, well.

3. Rose with rather greater tranquillity, but my feelings before prayer are a striking evidence to myself of my natural corruption. How miserable and restless should I be without the powerful Spirit of God restoring and encouraging me! Walked on the poop this evening, enjoying the serenity of the weather; heard the carpenter's mate complaining he had never yet known what it was to be happy. I pointed out to him the path of life, in which he would soon be happy; I told him, moreover, that I should wish to talk with him more hereafter upon the subject, of which he said he should be glad. I found a sort of melancholy pleasure in

repeating the hymn, 'The God of Abram praise,' &c. Heard that B. generally began to swear after divine service, at my keeping them so long. I have scarcely seen one more determinately set against all holiness. Yet even this man may be the first to melt, when God puts forth his hand. At night, after supper, they began to sing songs, to my no small annoyance. Their mistaken efforts after happiness excited my compassion in a little degree : but I want more zeal and love to souls. In every prayer I see occasion to cry to God to rouse me to earnestness and fervour. The example of Whitfield has been made of great use to me in this respect. I want, when I walk the deck, to have my heart melted at the sight of so many poor sheep going astray.

4. (Sunday.) Preached on 2 Cor. v. 20, 21. with more life than I expected. I was in great dejection, but the 2nd of Micah was much blest to me. I rejoiced with great joy at the prospect of the future happiness and peace of the church. Conversed with Corporal B. The poor man was in very low spirits ; but I tried to revive him, and by so doing I refreshed myself. The ship is a melancholy sight on the Sabbath. They read all manner of things on deck immediately before service ; and directly after turn to the same sort of employment.

5. Very dull in prayer for a time, but by taking the Bible itself before me, my soul was enabled to spread its wants more freely. Went ashore. Walked to Pendennis garrison ; enjoyed some happy reflections as I sat on one of the ramparts looking at the ships and sea. But could not help feeling my own depravity, that with so much to call forth continual praise and



prayer, I should forget God so easily, and be so slowly induced to seek after him. The Lascars, who brought us ashore, seemed so interesting in their countenances and manner, that I longed to know the language, so as to preach the gospel to them, and looked forward with great pleasure to living among them. Dined at —, and after dinner, enjoyed nearness to God in prayer.

6 to 10. The 6th I passed on shore. As I stood on the shore near the Swan-pool, I looked forward with delight to passing the great deep for the sake of the poor heathen. Set off to walk to St. Hilary. Arrived safe and passed the evening agreeably with R—. 8th. Enjoyed much of the presence of God in morning prayer. The morning passed profitably in writing on Heb. ii. 3. My soul seemed to breathe after God. Walked down with R. to Gurlyn to call on Lydia. She was not at home when we called, so I walked out to meet her. When I met her coming up the hill, I was almost induced to believe her more interested about me than I had conceived. Went away in the expectation of visiting her frequently.

9th. Found this morning, that orders had been received last night for the detention of the fleet, in consequence of which, I set off again for St. Hilary. Walked to Polkerris, in the rain, about eight miles, with my mind very uneasy, lest I was not in the way of duty. Met with a blind old man standing under a tree, with whom I had a very interesting conversation. I was quite melted into tears at finding such a subject of the Spirit of God in such a wilderness. My mind not at peace; at night in prayer, my soul was much overwhelmed with fear, which caused me to approach God in fervent petition, that he would make me perfectly

upright, and my walk consistent with the high character I am called to assume.

10. Uneasiness increased by seeing the wind northerly; walked away at seven to Gurlyn; apprehension about the sailing of the fleet, made me dreadfully uneasy; was with Lydia a short time before breakfast; afterwards I read the 10th Psalm, with Horne's Commentary, to her and her mother; she was then just putting into my hand the 10th of Genesis to read, when a servant came in, and said a horse was come for me from St. Hilary, where a carriage was waiting to convey me to Falmouth. All my painful presentiments were thus realized, and it came upon me like a thunderbolt. Lydia was evidently painfully affected by it. She came out, that we might be alone at taking leave, and I then told her, that if it should appear to be God's will that I should be married, she must not be offended at receiving a letter from me. In the great hurry she discovered more of her mind than she intended; she made no objection whatever to coming out. Thinking, perhaps, I wished to make an engagement with her, she said we had better go quite free; with this I left her, not knowing yet for what purpose I have been permitted, by an unexpected providence, to enjoy these interviews. I galloped back to St. Hilary, arrived about twelve, and instantly went on board. As more of the land gradually appeared behind the Lizard, I watched with my spy-glass for the mound. Oh, let not my soul be deceived and distracted! but now I am actually embarked in Christ's cause, let a peculiar unction rest upon my soul, to wean me from the world, and to inspire me with ardent zeal for the good of souls.

11. (Sunday.) Rose dejected in spirit. (Vide Memoir.) In conversation with the captain, I learnt that we were to have service only once a day at sea ; I could not conceal my chagrin, and he assigned as the reason, that the men who had to keep watch in the night, were obliged to take rest in the evening. My chief hopes of a change in the ship, must, under God, depend on private exhortation and reading among the soldiers and sailors. Had a little conversation with the Italians, in French, and lent one a French Testament ; he was a Roman Catholic, very ignorant, worshipped images, and the Virgin Mary, he said, but would not use auricular confession.

12. A day of the most severe trial to me. England had disappeared, and with it all my peace ; the memory of Lydia, and all the dear Christian friends in England, cut me to the heart every moment. Every wave produced vertigo and sickness in the body, and what was more painful, bore me farther and farther from Lydia : towards evening found it best to stand upon deck, looking at the waves, and the other ships in the fleet : the beauties of the setting sun, though it tinged the sky with those colours which have often delighted me on shore, had no longer any power to charm me. I found a short relief at intervals, in thinking of the realms of glory, which I hoped I should one day see, and be free from sickness and sorrow ; but faith was not in lively exercise. Throughout the whole of this day, the want of Christian society, or of any friend with whom I could converse, made me scarcely doubt of sending for Lydia, immediately on my arrival in India. I almost think I should before that, only that I may perhaps never arrive ; and be-

sides I am determined by the help of God to give it a fair trial, and learn his will more perfectly.

13. Had a most comfortable season in prayer for an hour after breakfast, and passed the remainder of the morning in thinking on Psalm l. 21. Went about among the soldiers in the afternoon, according to my plan, but found no opportunity of speaking to them. After tea, I again sought some means of speaking to the soldiers; but finding none, I betook myself to prayer, in which my own lukewarmness was made to appear to me so shameful, that I determined if possible to do something for them: but again found none at leisure, except the gunner's mate and the Italian to whom I had given the Testament. Afterwards on the poop with Major D—— and M'K——, the question, what would become of the heathen, was proposed to me. In the dispute, I was assisted to declare the way of salvation clearly; the subject was made very useful to myself, blessed be God! I saw very plainly what was the state of the heathen world, and looked forward with hope and joy to the work of preaching among the eastern nations, the everlasting gospel of the blessed God. All earthly things seemed to die away in insignificance. At night M'K—— came into my cabin, to combat what I had said about the heathen, and to inquire also what Scripture had really declared. I was grieved before at the unsoundness of his views in many respects, but to-night was led to entertain better hopes of him, from the teachableness and submission to Scripture he manifested. To all his questions and objections, the Lord provided me a ready answer. The officers and others, he told me, did nothing but make objections to my sermons: I was fearful my

manner had been offensive, but he said it was the doctrine. Went to bed almost as if for the last time, so near did death and eternity appear.

14. Had again this morning much enjoyment in private prayer, but the time afterwards was interrupted by the confusion of coming into harbour; and I was scarcely at all alone in my cabin. Came to anchor in the Cove of Cork about noon. In the afternoon was blessed with much comfort in prayer. Lost much of the peace and comfort I had enjoyed, by not praying in the course of the evening, by being in such company as that of the mess-room, and by W. H. lounging with me at night in the cabin.

*Cork Harbour, Aug. 19, 1805.*

MY DEAREST COUSIN,

I hasten to send you a few lines, in the hope of receiving one more letter from you before I leave this part of the world. No one in the fleet knew of our destination to Ireland till the Commodore opened his sealed dispatches off the Lizard, or I should have desired you to direct to me there. We continued our course the Saturday on which I wrote to you, and on the Sunday morning were becalmed in Mount's Bay. It was a melancholy pleasure to have one more view of the Mount, Marazion, and St. Hilary, all which I could see with the glass very well, though not distinctly with the naked eye. My heart was very full, as you may suppose. I would have given any thing to have been ashore preaching at Marazion or St. Hilary, where I was probably expected. I took for my text Heb. xi. 16: "But now they desire a better country, that is a heavenly: wherefore God," &c.

The text was not very suitable to them, but it was quite so to me. The beloved objects were still in sight, and Lydia I knew was about that time at St. Hilary, but every wave bore me farther and farther from them. I introduced what I had to say by observing that we had now bid adieu to England, and its shores were dying away from the view. The female part of my audience were much affected, but I do not know that any were induced to seek the better country. The Mount continued in sight till five o'clock, when it disappeared behind the western boundary of the bay. Monday, the day after, was a day of most severe trial to me. It began to blow fresh in the morning, in consequence of which all the passengers were ill. I was thus rendered incapable of removing by persevering prayer the dreadful gloom that hung upon my mind; not a ray of comfort or life appeared in any quarter. We had lost sight of the land in the night, and with it I seemed to have lost all the sources of happiness. O this ensnaring world! What but the Almighty power of God can effectually wean us from it! I slumbered away the afternoon in darkness and stupidity, scarcely sensible of any thing but the pains of memory; but reviving a little at night I was refreshed by reading some of the Psalms, and your hymns. No thoughts but those of God's covenant love and everlasting kindness would at all suit me. In such passages as these, "Why sayest thou, O Jacob," &c. I found strong consolation. I believed I should utterly have fainted, but that I was enabled to say in faith, "Rejoice not against me, O mine enemy, when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." Throughout the whole of the day the want of

Christian society, or of any friend with whom I could converse, made me scarcely doubt of the necessity of applying to Lydia immediately on my arrival in India. But I am determined by the help of God to give the matter a fair trial. I hope I shall never request her to make such a sacrifice merely for my personal relief, except so far as that may tend to promote the kingdom of God. Yesterday and to-day my sickness is removed, and my peace restored. God fulfils his promises to me in a marvellous manner. "As thy day is, so shall thy strength be." He is a friend very near to me, now that all others are far from me, and refreshes my soul with long and happy seasons of prayer. He makes the great business of my ministry to be now uppermost in my mind. O let the Eastern nations at last emerge from their darkness, and let these my poor wretched countrymen who sail with me, and whom I see under the power of Satan, be turned away from their sin and enmity to God! The more I see of the world, the more deeply I am struck with the truth and excellency of the blessed Gospel. O the transcendent privilege of being enlightened by the knowledge of it; I have now free access to the soldiers and sailors, and pray that some may be awakened to a serious concern for their souls. With respect to yourself, my dear Cousin, I cannot but be deeply anxious, considering the very long period that must elapse before I can hear again of you. I could have wished to have left you in more established health, but I must rest contented with the happy assurance of your being under the care of a gracious God and reconciled Father in Christ, who will in his own time call you to your high reward. And now I reluctantly

conclude, commending you both to God, and to the word of his grace. Amen.

H. MARTYN.

15. Went ashore and walked to Cork, about eight miles up; on the road I joined two serjeants of the 25th light dragoons, and was speaking to them on divine things, when M'K. came up, and with him I was obliged to walk the remainder of the way, with very unprofitable conversation. Continued at a coffee-house in Cork the remainder of the day, unable to converse for want of communion with God. Wrote a letter to Mr. Simeon, and that was of use in fixing my mind a good while on the things of another world. One object in going to Cork, was to see if any pulpit might be procured for Sunday; but the persons of whom I sought information happened to be all Roman Catholics, who could tell me nothing more than that there were seven Protestant Churches, and about the same number of Roman Catholic. At night I turned as usual to the Bible, and found it quickening to my soul. In prayer had an awful impression of my own unprofitableness, and of the shortness of time.

18. (Sunday.) No service in the morning in consequence of rain; but from the time I got up till the middle of the day, I enjoyed more peace and spiritual joy, than I have since I begun the voyage. I recollected it was the first Sunday my friends knew of my being at sea. Oh, there were many prayers ascending for me. Read the psalms of praise with a happy sense of God's love. Found it still in vain to get at the soldiers, in the midst of their bustle of preparation for a drill previous to their review. While they were drilled



on deck, I walked on the poop, my soul in general expanding with love, in recollecting the society of the children of God, with whom I felt sweet communion of spirit. Talked to the quarter-master, but he did not seem to receive what I had to say; another seaman continues to read the bible daily which I gave him a few days ago; I asked him if he understood it: the tears ran down his cheeks, while we conversed on religion: on asking him, whether he did not sin against God daily, he was quick to confess that he did. His soul seemed to be very tender, serious, and humble, and I left him in comfortable hope. Went below decks, but the confusion was greater than ever; reprimanded a corporal and a sentry for swearing. I observed evident marks of contempt. There was a quarrel amongst the soldiers and sailors, one of the former, who was stripped for fighting, I went up to; they all shewed great deference, and the tumult subsided for awhile, but I feel a coward heart in such circumstances. In a season of prayer at this time, I was stirred up to pray fervently for zeal in the different offices of my ministry. I saw that I ought to give my whole strength to preaching. I consider it as an awful occasion, in which I should labour mightily. M'K. was going on a party of pleasure, with some of the passengers, but I convinced him of the sinfulness of it, and so he staid. At half after five we had service, I preached on Psalm lv. 21, 22. There were not many passengers present, but the profoundest attention in those that were.

20. God visited me again in prayer, my soul wrestled for the continuance of the spirit of adoption; I felt angry with myself, and grieved that I should ever walk

testable curiosity about the imperfections of literature has often given a severe wound to After tea, again went to see if I could reach the people ; but saw, or fancied I saw, they were in great confusion, from stowing casks, to attending

22. Had a most blessed enjoyment of his presence in prayer this morning, in which I was free of that tendency to be puffed up at the discovery to me as in former days, but my soul seemed to be in love, and willing self-abasement. “ My comforter ; ” I almost ventured to think, “ truth and mercy shall follow me all the days of my life ; oh, how little do I deserve the manifestation of his love ! I ought to have served him better for his goodness to me. In consequence of late dinner I did not think it convenient to the soldiers, I did not read to them ; and directly after tea the benches were ordered down, and so no room to sit ; on inquiry afterwards, I found they were crowded in considerable numbers on the upper benches ; on hearing this I was quite cut to the heart, not for want of willingness, that I am so slow, but I am destitute of that energy, promptness and holy forwardness which characterized

and earnestness to seek his presence. Went aboard the Pitt, Botany Bay ship. She is carrying out 120 female convicts. They were well accommodated, but the person who showed me round, said, they had no Bibles or religious books. While he and the rest were with me, I could neither speak to them particularly, nor distribute tracts; but on deck observing some improper conduct in a seaman, I spoke to him, and after a little conversation, declared what the law of God threatened, and directed him how he might be able to leave off his sin. No, said he, I cannot do that, and will not; and soon after I saw him in defiance behaving as before. Our conversation drew others about me, who all questioned me concerning the harm of it, with the utmost contempt. One man said, Well, if that is the greatest sin I have ever committed, heaven is my portion. However, I could very easily keep them all at bay, and told them that though they could make a laughing matter of it now, they would think differently of it at death and the day of judgment. However I could not leave them without telling them of the gospel, and the way God would deliver them from sin; this made them rather more serious; chiefly, I suppose, because they could not but receive with civility what I spoke to them mildly as a great mercy and privilege. I afterwards went below alone, and finding a few women, spoke to them, and gave them a few tracts which I had. One whispered to me in great emotion, asking me if I was not a Roman priest. Guessing her intentions, I asked her if she was not a Roman catholic, and advised her to confess her sins to Him who knoweth the heart. Walking to the fort, I passed two men who were hanging in chains, for murder. They were the most horrid

feelings, which had been excited by what  
nessed in the convict-ship, were now greatly  
The wickedness of that earth on which I was  
to dwell so long, impressed me very deeply.  
to have received a new idea, in considering  
of people God had to manage. Advancing  
of the headland, with my face toward the  
lovely ocean, I thought—O thou hast seen  
sheep among wolves. My heart too is the  
posed to the same iniquities. I looked toward  
and remembered they were heathens, perhaps  
worse than anything I had seen. Yet I felt  
sation to do anything but labour in the good  
my fellow creatures. Seeing a middle-aged  
sitting under the wall of the fort, I began  
tion, and found he was a Roman catholic.  
to my arguments against the main errors of  
stitution, namely, the use of the intercession of  
and the saints, and dependance on our righteousness  
acceptance; he replied very sensibly and  
was pleased that he made objections, as if  
a captious spirit, because it shewed he  
what I said, and felt the force of it.  
while I opened the system of the gospel

ing, by coming to tell me—1st. that he had been defending my conduct before the junior officers of the regiment, who had declared, that if they were commanding officers, I should not be suffered to talk to the men in this way about religion, thus unfitting them to be soldiers; and that if I read at all to them it should be to the whole on deck; and 2nd. by opening his mind to me on the subject of his revengeful temper, which had just been excited. I endeavoured to advise him on the subject.

25. (Sunday.) Rose from prayer with a solemn impression. In consequence of the rain, there could be no service this morning; I felt at this a secret sort of pleasure, but soon after the guilt of the feeling was brought home to my mind. I prayed, that God would not for my wickedness' sake deprive those perishing souls of the bread of life, but feed them, and in mercy to his church, and free compassion to his wretched creatures, inflame their soul with a burning zeal. I found that the Lord had in part heard my prayer, for I rose with an utter scorn of my former base lukewarmness, and desired above all things, to spend, and be spent in Christ's service. In my walk on deck, conversed a little with the mate, but to all on religion obtained no answer. Yet he is my staunch friend; for after dinner, while I was below, he said to Lieutenant D., 'If you won't be religious yourself, why hinder another?' and he said to several of them, 'Though you laugh at religion now, by and by your consciences will be overhauled.' He is the picture of a good-natured blunt seaman. I retired soon after dinner, and read the Pilgrim's Progress to the men, who attended in great numbers to hear, chiefly because

the beginning. But as I go on, the more I am  
with opportunities of making a thousand use  
I should never have thought of else. It  
in the evening, I walked on the poop, and  
thought of the people of God, who were  
labouring in different parts of the kingdom, to  
ship, particularly the congregations at  
St. John's, London, and Dock, when I was  
by the mate's proposing divine service was  
mon, which indeed it was impossible to  
sun was down before they began to rig the

26. Two things were made the subject  
next petition this morning. 1. That God  
his power, and make me depend on the  
which he can renew my heart. The texts  
the exceeding greatness of his power,"  
able to do exceedingly, &c." appeared  
what I wanted. Nothing seemed capable  
my body and soul for glory, but the sovereignty  
and pleasure of God. I prayed the Lord  
would himself create me anew unto good  
a spirit of love, and make me to see it to  
for then he would have all the glory.  
Lord would be pleased to remove pride

unimportant reading, for want of being called to immediate duties. After some doubts, and much unwillingness, I went below in the afternoon, expecting to find few people able to attend, but had a considerable number, and from a part of 'Pilgrim's Progress,' told them much of the evil of being ashamed of religion. Enjoyed a solemn, though short season of prayer in the evening, in which I felt all my soul go forth in desires to be like Christ, in finding my meat and drink in doing the will of God. In the evening endeavoured to learn the notes on the flute, as thinking it may be of use in helping my people to sing, perhaps in India. The Lord keep these things from being a snare to me !

27. My chief business in prayer this morning, was to put my soul into a state of heavenly-mindedness. Oh, how unconquerably carnal did my heart appear ! Though the outward scene presents nothing but what is unsatisfying and tedious, except viewed in a spiritual manner, I feel I have no power to preserve any abiding enjoyment of invisible things. However rich it is to be under the influence of divine realities, I cannot keep my soul in eternity : it is presently down again upon earth, the easy sport of almost every thing that passes before the sight. What a state of joy it must be, I thought, to be there, where I shall always see God, and always be filled with divine affections, to worship him day and night in his holy temple ! Endeavoured as I walked on deck, to turn my thoughts into a profitable channel, but to little purpose ; at last I bowed my knees in prayer, and never yet found such precious power in the atonement. The Spirit, of a truth, applied the blood of Jesus, to cleanse me from all my sin. Whatever I had been in times past, free pardon

was like stemming a torrent. If I g  
was presently carried back where I let  
was influenced with something of ardor  
Lord's work. Respecting life I am not  
is only reason to fear lest the Lord  
send me back as unworthy to proceed  
and. But O may he rather graciously  
be his will ! After being on board seven  
not yet to the west of Ireland. But we  
a humble contented mind, as I desire  
trifles would move me. " I have learned  
state I am, therewith to be content," &  
things through Christ which strengthen  
night I resolved, in the strength of  
effort to rise above present afflictions,  
contented in God. Felt much returning

4. I was taught in my prayer to-day  
of living by faith. It was a relief to  
declare to God my utter insufficiency  
that therefore my hope of ever obtaining  
and joy in his service, must be the gift of  
Holy Spirit; and with this I felt a  
calm assurance, that God would work  
me. that I should be created anew



them any more. Major D—— had been giving me an account of what would be my situation in India. I sat musing upon it on deck, without being able to find one single ray of comfort, but what should come from the presence of God. It was now in vain to look forward to any thing upon earth. In mute astonishment therefore I looked forward, and surveyed the scene. The pleasures and comforts of this life, such as are allowed to God's children, from them I was entirely excluded. After a little time, I quietly looked upon this as my portion, and made up my mind to expect nothing but suffering every day. The thought was not so overwhelming, but it solemnized my mind most exceedingly, and I felt weaned from the world to a degree I never experienced before.

5. Rose without strength or spirits to dress myself. As long as I could sit in my cabin, I passed the time, about three hours, in reading and prayer. I found many of the psalms in exact unison with my feelings; and this was a great comfort to me, as I found that some of the children of God had been in as distressed circumstances. In the afternoon I could do nothing but sit holding my head in my cabin. Here I was assaulted with a sense of guilt, lest I was giving way to laziness, in not stirring up myself to pray and labour for God. After ten I revived considerably in my spirit. Talked very closely to my servant. Mr. —— coming in, I read an account of Brainerd's death, and some hymns, which so much refreshed me, that I could hold up my head again. Afterwards alone; read some chapters in Revelations, and determined to endeavour to improve the present season of danger, by going into the cuddy after supper, which I

did ; but as the weather was become rather more moderate, the conversation was not at all about the gale. However, I had occasion to mention to —— the real cause of the fears we have of death, and the remedy. In my prayer before this I saw reason to be humbled for the vain-glorious desire I had shewn to manifest my contempt of death ; but now I find it impossible to approach God but as the most abject of creatures. My grief is, that I cannot have my affections set upon things above. The world in a particular form has a hold upon my soul, and the spiritual conflict is consequently dreadful. Nothing but such assurances as that, “ Without me ye can do nothing,” could support me from sinking to deep despondency. God will not cast off his people. I am now in the fire, fighting hard ; Oh for strength to carry me through ! Outward and inward trials threaten to destroy me, but I will put my trust in God. “ I shall yet praise him, who is the health of my countenance and my God.”

6. The storm continued to increase during the night. Two of the sails were torn to pieces. The violence of the wind in the rigging, and the confusion on deck prevented my sleep. I was chiefly led to think of the many poor souls in the ship, the thought of them reminded me of my own lukewarmness, and unfaithfulness ; but all this only made me feel more deeply the necessity of the Redeemer's righteousness. At night, when the wind abated, read Whitfield's journal, and observing how he acted on such an occasion, I was cut by it to the heart, at the sense of my lukewarmness. Once more I struggled, determined to rise, through God, above the body, the flesh, and the world, to a life of ardour and devotedness to God.

Next morning, was very sick, insomuch that I was obliged to stay upon deck in the crowd; in prayer my corruption seemed to be like a mountain pressing upon me. As for the world, I detested it, for being the cause of my plague, but could not get the love of it out of my heart. I could not find my supreme pleasure in being separated from all things unto the gospel of God; and thus my spiritual conflict was agonizing beyond measure. Beginning to grow quite outrageous with myself, and like a wild bull in a net, I saw plainly this was coming to nothing; and so in utter despair of working any deliverance for myself, I simply cast myself upon Jesus Christ, praying that if it were possible, something of a change might be wrought in my heart. Though I was a little earnest in the afternoon, the sense of my constant unprofitableness made me more miserable than ever, and my soul was fast departing in unbelief from the living God. Thus the Lord vouchsafed to me a sense of my danger, and I began to consider, What can this end in? if I am really in anguish for the low state of my soul, what hinders me from rising? why do not I make a struggle and cry with power to God?—so I did this day, (not on my knees, for my cabin was floating with water, which had broken in at the port-hole) and God in a measure answered my prayer. I walked the deck in great haste, for I have to strive against stupor of body almost as much as against that of the mind: I repeated and meditated on Eph. i. 11. and kept doing so notwithstanding whatever I heard or saw, and this activity of mind on spiritual things was made a blessing.

8. (Sunday.) Rose in nearly the same state as on preceding days, sick in body and wounded in spirit.

the boatswain exercising me  
ized with my situation among the un  
with that of the Christian societies up  
I went to take my exercise on deck, I  
hard against my dejection, and truly  
had of it for two hours; I was afraid t  
dwell upon the outward scene for a  
England, or friends, which would ha  
ter worse. But by reciting scripture  
my thoughts incessantly engaged in  
though I could not obtain joy I was c  
right; and that, painful as it was, th  
hill, was the appointed narrow way.  
on Peter to-day, and found every  
applicable to my case; I almost tho  
in tribulation, to have such precious  
ated to me. In the evening read the  
greater peace of mind and devotedne

9. At last the Lord hath appear  
of his creature. Why cannot my  
heaven? Dearest Lord, there is  
worthy of a moment's concern; th  
prosecuted best by my soul's remain  
transcendant sweetness of the privile

found it necessary to watch and pray, lest I should sink into dissatisfaction. Endeavoured to keep in mind, that the little trifling occurrences and changes which took place around me, had no concern with me; and that, considering the great work God had put upon me, I ought to be hourly considering how eminently I should be a man of prayer, thought, and heavenly-mindedness. Determined not to be discouraged by the neglect of the soldiers; and so, when I went down again, I began to read to about three, and my hearers soon increased. My heart was often very full, in describing the way of salvation by Christ, and the happiness of finding it. In the evening, had sweet access to God. My chief concern was that this season of peace, &c. (See Memoir.)

10. Sickness this morning was about to bring on discontent and peevishness; but I presently recollected, that it was my business to be faithful and happy in every condition. Endeavoured to consider what should be my study, &c. (See Memoir.) Walked on deck with Major D. He told me I should find nothing wanting in India, but a partner. This was to me a very unwelcome piece of advice; for though I am greatly delivered from all desires of a worldly nature at this time, his words recalled many thoughts of Lydia, which I could not remove so easily as I wished.

11. Enjoyed the blessed presence of God in prayer, great deadness to the world, and happy meditation on eternity. In my walk upon deck, the Lord kept my heart in general above the influence of the idle occurrences and passing scenes around me, and I looked forward with contentment and pleasure, to living among none but Mussulmans and Hindoos, to which I feel

body of Christ. In the afternoon I  
Astronomy till it was time to go but  
have been a better preparation for  
for the immediate effect of consider  
astronomy was an extraordinary course  
wards divine things and religious  
to the poor people presently was  
few hearers now, I observe, are  
persons, which I am glad of. In  
to finish a few calculations before pro  
coming in, prevented, and thus the  
most profitable, was lost. He sta  
versing on religion. He grows v  
now reads the Scriptures aloud  
one or two to hear him. At night  
of prayer, in which my eyes w  
consider the holy examples of  
St. Paul. Oh, that I might be ta  
to become such a holy, self-deny  
and missionary! Before going  
Sermon on fasting. I have no do  
separate seasons of fasting and I  
seemed to shrink from it at pro  
much for my strength; yet past

Had a happy season of morning prayer as usual ; but wasted much of the rest of the morning in calculations, though I knew it ought to have been spent in composition. In my walk alone on deck, I found it hard to keep from my former unbelieving thoughts. After dinner found myself dull ; and unfit for the service of God. This wounded my peace deeply : I was almost ashamed to appear in the presence of God. With shame and humiliation, I read to the soldiers below ; in prayer afterwards, in vain did I pray to enjoy the sweetness of eternity ; my soul seemed left to its own stupidity, and God to have hidden his face. After reading a portion of Scripture, I began, after some deliberation, to write my sermon ; and though I made little progress, I felt more satisfied at night, as having been in the path of duty. How debasing is sin ! it separates the soul from God, and leaves it to grovel on earth in misery.

13. My soul tasted much of the love of God in prayer this morning, and rose in the desire and hope of continuing in it all day. I was disposed to ask with the bride, from my constant expectation of soon losing spiritual fervour : “ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon ; for why should I become as one that turneth aside by the flocks of thy companions ? ” Why should I give way, and suffer my thoughts to be led by outward occurrences ? Employed about sermon with rather greater sobriety and seriousness than in general. In my walk on deck, &c. (Mem. p. 123.) I retired to pray for them and myself. I could willingly have fasted with them, were it not that such conduct in me on this particular day, would have been remarked.

14. Was again favoured with a sense of the love of

God in prayer this morning. Rose very feeble and dejected, but was refreshed by remembering that my body and soul are Christ's, and that when he shall call me away, "this corruptible shall put on incorruption, and this mortal put on immortality." In my walk had little opportunity of reflection, as there were so many on deck, and one and another joined me; to Captain J. I declared what I thought the will of God about duelling. After dinner all the men were paraded on the quarter-deck, to hear the decision of the court martial on one of the mutinous soldiers, which was his acquittal. Some of the articles of war were read. This left me no time for reading to them. The rest of the evening I continued writing, with my mind low, but solemn; finding a sweet relief at intervals, to stop and try to have a foretaste of heavenly glory. I seemed to have no prospect in my heart, of ever taking up my rest in this life, but was resigned, and pleased at being altogether for another world.

15. (Sunday.) He that testifieth these things, &c. (See Memoir, p. 126.) As I read these words in the Greek Testament to-night, they struck my mind much. Though I have enjoyment at present through mercy, yet I think I could humbly say with the beloved divine, when the Lord says to me, *Ερχομαι*,—*Ναί ερχε* Κύριε Ἰησοῦ. The glory of the heavenly Jerusalem appeared so enrapturing, about verse 21, 23, that I said, almost in unbelief, Let me truly find these things to be fulfilled to my soul when I die. The words directly after came in as a security, "And the nations of them which are saved shall walk in the light of it." B—— said immediately after service, 'Mr. Martyn sends us to Hell every Sunday.' I was astonished at this, as I men-



tioned our condition by the law very slightly ; “ but we have piped unto you, and ye have not danced.” Talking with Mr. V——, who told me of this, I was surprised to see how confused his views were of the way of salvation, and I was even more struck with the necessity of divine illumination, when I consider that serious persons, clever and sensible, are sometimes so slow in coming to any thing like an accurate apprehension of divine truth. How little did I myself see of the glory of the gospel till lately ! Prayed after sermon in my cabin, but found my thoughts too much excited to fix calmly on spiritual things, and so I walked out with some pain and humiliation. Had a long conversation with Major D—— ; from his great anxiety and extraordinary humility in being willing to receive instruction from me, (indeed he seems to think me almost infallible) I was very earnest. With the utmost possible plainness, in every variety of expression and illustration, did I endeavour to point out the difference between the way of salvation by the law, and by the gospel. Yet without making objections, his mind seemed to continue in darkness. I next had conversation with ——, one of the cadets, who appeared to seek it. He seems very well disposed. I offered him instruction in mathematics and classics, which he accepted. Next with the chief mate, commending his leaving off swearing, which I observe is already the case. I reminded him of the necessity of putting off the old man, and being renewed, &c. He is one of the worthiest men in the ship, but we cannot continue long on religion : he is so soon out of his depth ; he said he always avoided anger, ever since he heard a sermon on the subject, the finest he ever heard, one Wednesday

at St. Ann's, Blackfriars. I sat with the seaman on the gun-deck, in the boatswain's berth; at the request of one of them, I gave them a Bible, two Testaments, Baxter's Call, and some Tracts, for one mess consisting of six. As I sat there, I had a long and close conversation with the carpenter, who wished to appear better informed than the rest; he would not believe, that he was not safe in acting according to his own good thoughts: the ship's steward, whom I formerly spoke to for swearing, and received a disrespectful answer, used the same expression; I reproved him again, and received the same answer, that in his own thoughts he was innocent, for he meant nothing. I told him that his sin was in mentioning those words without meaning anything. This seemed to strike him very forcibly. Coming up, I met the purser who was ill; I presently began with him, and talked a considerable time; next with Serjeant C——, but could not go on long, as the soldiers began to gather round us, too near the quarter-deck; lastly with Corporal B——, who seemed to be in a very low state. In the evening at sun-set, I thought with pleasure, 'but few more suns, and I shall be, where my sun shall no more go down.' My dear Lydia, my sister, and all the dear saints in England, I can be content to see no more: I have nothing to do, but to attend diligently to my work, since, "the day of redemption draweth nigh." After tea in prayer, the work of a missionary before me, was, as in general, the occasion of a very serious impression on my mind. Oh, that in the actual labour and suffering, I may see its excellence!

16. Two things, &c. (Vide Memoir.) The flesh seemed very unwilling to submit to such self-denial

especially as the bodily frame, from weakness, seems scarcely able to support it; however, I can but try. In my walk on deck, my flesh seemed again to shrink very much from fasting and prayer. Learnt a few hymn-tunes on the flute, some of which recalled the assemblies of the saints at Cambridge. Began to pray with great barrenness; but I continued, relying on his covenant mercy, 'Lord, to whom shall I go,' must be my constant cry. The necessity and excellence of my missionary work, appeared so strong, that I set about the language with great earnestness and delight.

17. This morning much of praise and love: began to learn the use of the navigation tables, and the practical method of astronomical observations. As I began it with the belief of its utility, I left off without injury to my spirit. I was assisted in getting my thoughts fixed in prayer. I seemed at a long distance from the earth, and time, and near the blessed God. My soul spoke freely of its wants, particularly of the life of faith in Christ, and walking happily in him, and with him. Spent the rest of the night in thinking of Col. ii. 6, not with much success, but profited by my thoughts being summoned to aim at so spiritual a subject. Studied again Rom. vi. in order to discover the Christian motives, and found great insight into it. Oh may I walk in great humility! and if I increase in knowledge, may I remain also in lowliness of spirit!

22. (See Memoir, p. 128.) Had some thoughts of devoting this day to prayer and fasting, but was undecided as to the latter, whether it would be right in the present weak state of my body, to omit the meal of dinner. Read in the morning a good deal of David Brainerd; his dying testimony in favour of such occa-

sional abstinence is very weighty. I began to pray, first in reference to my own soul, that it might be made truly penitent. I endeavoured to take a review of my life, the recollection made me burst into tears. My heart was quite broken. Prayed at length for my sister, my brother R——, Dr. J. E. and Lydia. After praying nearly two hours, my heart seemed to be at last really poor and broken; nothing appeared so remarkably deep-rooted and detestable, as that never-ceasing self-complacency and esteem, which attended me amidst all those causes of humiliation : I pictured myself strutting about the streets and walks of Cambridge, wrapt in content, thinking myself very amiable and admired, as much by others as by myself. Yes, it is pride which surpasses all my other sins, hiding from me the extreme guilt of laziness and lukewarmness. I could not have borne this self-condemnation without views of Christ ; and I was shrinking continually from the search, save when I applied the blood of Christ, and confirmed my assurance of his all-sufficiency to save. Oh, that the memory of my iniquities might never cease from before me, while I sojourn in this land of sin and sorrow ! Read afterwards Psalm l. and Dan. ix. 1 Kings xvii. xxi. I then walked. With respect to the enjoyment of time and sense, how poor and worthless do they appear ! We are just to the south of all Europe, &c. (See Memoir, p. 130.)

24. The determination with which I went to bed last night, of devoting this day to prayer and fasting, I was enabled to put into execution. In my first prayer for deliverance from worldly thoughts, depending on the power and promises of God, for fixing my soul while I prayed, I was helped to enjoy much absti-

nence from the world, for near an hour. Then read the history of Abraham, to see how familiarly God had revealed himself to mortal men of old. Afterwards, in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season in the day. During my walk, my thoughts were heavenward, indeed, more than on common days, but not humble and careful. Endeavoured to recollect all those who had desired my prayers, and wrote them down. In interceding for them, I was rather led to dwell on young ministers, that they might be stirred up to go forth as missionaries; and for myself, that I might have more firmness, warmth, vigour, energy, and character. I prayed with some zeal, but yet with little of the presence of God humbling my heart. Three of the cadets came to me with Euclid. I sat most of the evening, endeavouring to compose on a subject, but seemed quite spent in body and mind. I very much fear, that the climate, which is extremely soft and luxurious, (lat.  $35^{\circ}$ ) produces this relaxation in my frame, though I make every effort against it. If this should be the case, what will India be?

27. Found much comfort and benefit in the Psalms, Proceeded but slowly in my composition. My mind was more impressed with the value of the souls in the ship, and my duty in striving to stir up myself and them, to a deep apprehension of eternal things; but it is here I feel my unfitness for a missionary. I do not know how to push things. I have a delicacy about me, which no doubt proves ruinous to souls. When I believe, and *therefore* speak, I shall then pluck souls as brands out of the burning with haste. At present, I do not, that I know of, shrink from any known

method of diffusing the light of truth, but I am not ingenious in methods; I do not invent ways and means in getting at men. I want the essence of zeal, which, if no way be open, will make a way. Alas! I let men sleep, as if only in error, not as on the brink of eternal fire; yet I know not what can be done but to preach, and to read to them as often as the business of the ship will permit, and to converse with whomsoever I can get to join with me. The oaths I hear on deck move me. (Vide Memoir.) I enjoyed great peace and assurance in God; confident that, should we be driven from the fleet and lost, my spirit would be transported to a happier world. With Major L——, I had a long conversation on the impossibility of converting the Hindoos. I was not so anxious to combat his arguments, as desirous to say something for the conviction of himself; by the recollection of the constant objections drawn from the bigotry of the Hindoos, I was led to pray, that God would of a truth shew the gospel to be his own, by causing the lighting down of his arm to be seen, by a great work in that country. India is consigned by the world, to the irrefragable chain of Satan. Oh that God may soon interfere to remove her reproach! may she “forget the shame of her youth, and not remember the reproach of her widowhood any more!” Read Milner: the mission to England by Gregory interested me much, and refreshed me with the prospect of something to take place in India. Lord, increase my zeal; that though I am but a feeble and obscure instrument, I may struggle out my few days in great and unremitting exertions for the demolition of paganism, and the setting up of Christ’s kingdom.

29. (Sunday.) On rising this morning, soon after

five, I found we were close to Madeira. About noon, we anchored before Funchal; the ship was one uninterrupted scene of confusion the whole day, and my mind was lamentably distracted. After waiting till two, without having any service, and being told there could be none on account of the anchor's being to be weighed again, I went ashore. Went to the great Catholic Church, and was shocked beyond measure at the absurd ceremonies; the splendour of the church was beyond anything I had conceived. The priests eyed me with considerable attention, amidst the crowd of officers, guessing me to be an ecclesiastic, I suppose. One of them, when he came to one ceremony more than ordinarily ridiculous, could not conceal his laughter. At other times the few devotees there, while on their knees, would laugh and talk together. One young man in the dress of a priest, who was shewing me a place which was called the sanctuary, while service was going on in the next department, I addressed in latin, but he did not understand. Is it possible, thought I, this can be a Christian church? I do not know that anything shocked me so much, as the burning of incense before the picture of St. Francis. I was almost ready to shed tears with grief. A poor negro woman crossed herself at this time with much fervour, and apparent contrition. I thought she might be truly an awakened soul, and longed to be able to speak to her, but could not. At dinner, met a party of about twenty; several colonels and ladies; everything was in the same grandeur as in London; I was disgusted at the thoughtlessness of the company on this day. We had great profusion of fruit, apples, pears, grapes, raisins, walnuts, almonds, and bananas, a fruit I did not

like. One of the clerks, who sat next me, kept me in constant conversation, chiefly on religion ; he brought forward all the difficulties in a way which shewed he was used to dispute. At last Mr. — called me away to a lodging-room he had found for me ; and then we read and prayed together, thus closing the Sabbath more happily than we had passed through it.

30. This morning my soul was still distracted, by the novelty of the scene, from a happy spiritual frame ; and prayer, from the same cause, had no abiding efficacy. At night, sat with my poor host, who had been a hair-dresser in London forty years, a hearer of Basil Woodd ; and talked to him of the gospel ; he is a Roman Catholic from fear, but despises popery.

*October 1.* The heat was exceedingly oppressive, I hardly knew how to support myself. At my lodging in the evening, I was about to read to S—— a chapter in the Bible, when E—— and a relation came in. We went to my own room, and there we had much comfortable and godly conversation, in the view of seeing each other no more. I read 2 Tim. ii. and iv. and prayed ; but when I was alone, the fatigues and distractions of the day left me little disposed to enter into my own heart. After dinner to-day at Mr. Gordon's, an American speaking in a very light manner of the sin of drunkenness, I thought it right to reprove him : I was surprised to see how, with all his ill humour, he was silenced : soon after, when he happened to make the common remark, of all sincere people being equally good, and was seconded by Mr. G. I combated them, and in the hearing of the whole party, defended the truth of God to a certain degree.

3. Our troops have received sixty rounds of ball



cartridge, and have this day been paraded, in consequence of which they had not time for reading. Poor souls, now that they are to take the field while I am with them, how anxiously should I watch over them ! I said to Captain S—— as we were walking, without any preamble, What godly men you soldiers ought to be, who may be so suddenly called upon to give up your account ! He said with a smile, he did not know he had any reason to be afraid ; I tried to convince him of his error ; but he seemed wrapt in self-confidence. Passed a good part of the morning in reading Psalms and Isaiah, and often parts of Scripture, in order to recover from the great distraction occasioned by this visit to Madeira. My mind was in general at peace. Assailed by questions and conjectures about our destination ; but I somewhat succeeded in having my thoughts on the better country, where there would be no more war or bloodshed. The weakness of my body was dejecting to me for a time, lest I should never be of any service in India ; but peace was restored to my soul, by the sweet consideration, that all was at the disposal of the Lord.

4. In the afternoon, had a greater number than usual below : it was more than usually profitable. I addressed them on the subject of their being soon to be called to the field. Sat among the Lascars, who were upon watch : I get to be better understood by them, but cannot yet follow them. I think with delight upon the day, when I shall be able to speak fluently to these poor creatures the precious truths of eternal life.

5. Communion with God in prayer ; little about the ministry and mission, rather in reference to my own sanctification and expectation, that I might live

uninfluenced by outward things. I succeeded in maintaining for a time a spirit elevated above the visible scene; how happy is it, that God has made that a precept, the fulfilment of which is my highest joy: "Set your affections on things above, not on things on the earth!" My soul, what hast thou to do here? as thou hast bid adieu to thy friends, and to the pleasantest things of this life, so shalt thou ere long quit this mortal scene altogether, without mixing any more with the pleasant things of this world. Col. iii. which I had been reading, afforded me much useful meditation during my walk. I thought in my prayer, that the Lord had given me learning, or the reputation of it at least among men; but how much better did the possession of simplicity appear; I could have willingly forgotten all I had ever read or learnt, to be a man of the ancient primitive simplicity. Lord, give me the spirit of a true missionary, his lowliness, his patience, his love.

6. (Sunday.) Preached on John iv. 10. The want of attention in those present, and the faults of my manner, which M'K. pointed out, produced much dejection; but I endeavoured to check the usual train of desponding thoughts, such as that I should never be of any use as a public preacher, that I was only fit to be a bookworm, &c. by considering that it was a sufficient privilege to me, to be permitted to have the gospel at all entrusted to me. In a conversation with Mrs. O. to-day, I was much comforted; she spoke but little, and that was so much to the purpose, that I was highly delighted; I endeavoured to consider with her, to what dangers she would be most exposed. I supposed that the cares of this world, and the deceit-

fulness of riches, would be most likely to choke the word; but she was, like Peter, very certain this would not induce her to go back. In the afternoon I was grieved beyond measure, at seeing the Sabbath so profaned; the passengers were reading all manner of books; two, whom I knew, I reprov'd, and they laid them aside; I went below in hopes of reading Baxter; but there was no one there, as I have found to be the case every Sunday. After remaining some time in conversation with one or two, I retired in great darkness, to bemoan my own deadness, and that of the people, before God, and found my soul wonderfully revived and encouraged. I found it in my heart to pray fervently for dear Christian friends, who, I hoped, were praying for me; and it was a delightful consideration, that on this day, the cause of God and my concerns, would generally go hand in hand with my praying friends. After tea M<sup>r</sup> K coming in, I read Milner and some hymns; my soul all the time being full of joy, and a cheerfulness which put me on my guard.

7. In learning the three last chapters of Ephesians, I was much blessed. I was persuaded that the prohibition of foolish talking, and jesting, was little attended to by modern Christians, and especially by myself; a saint who, like the primitive Christians, speaketh the truth in love, i. e. who enjoys a serious and happy frame, as every one ought, is little disposed to trifle; I endeavoured to keep this in view through the day, and how often did it recur as a check! In the evening, the devil laid a snare for me I think, which threatened to drown my soul in perdition; the Lord save me, and keep my feet from being taken! oh may I with trembling awe cry to him for help! "Lead me not into

temptation, but deliver me from evil." I humbly trust the issue will be for the benefit of my soul.

8. I determined to give up some time to the composition of sermons, a duty which, I fear, from sloth, I have much neglected. In the afternoon, prayed as usual for the spirit of a minister and missionary, and went below, read *Pilgrim's Progress*, and conversed with the men about teaching some of them to read and to sing. They seemed to be very well pleased with the idea of singing. After tea, walked upon deck with Captain and Mr. S——. I talked to them of the popular parts of astronomy, endeavouring to lead it to a profitable purpose. In my cabin had a blessed time of prayer; my soul succeeded in a measure in its struggles to get away from things of sense. Oh, would to God I could live always with Christ! What is it which bewitches me to be governed by such trifles, so that so much of my mind is given to things about which I care nothing, and so little to God, whose loving kindness is better than life?

9. In the afternoon talked to a sick man in his hammock. I observed two or three quietly drawing near, and sitting on the ground to hear. I really think there is a spirit of inquiry among the poor men. Read *Baxter* at the usual place. There was more serious attention and greater numbers than I have yet seen. In the evening drew near to God in prayer. Oh how I wish I could view outward things with a strange and forgetful eye, and neither think nor say any thing but in seriousness and love! I felt more ardour, and zeal, and desire to spend and be spent for God, after this afternoon's ministrations among the men. When a branch bringeth forth fruit, the Father

purgeth it, that it may bring forth more fruit. But I am at best a poor languid creature. Sometimes solemn, but scarcely ever lively. By reading the sermons preached before the Missionary Society, I was much refreshed to-day. The interest so many dear and honoured saints are taking in my work, and especially the accounts of so many Missionaries lately gone to Tranquebar, Surat, and the Cape, whom I had some hopes of seeing, quite gladdened my heart; I was disposed to bless God for the honour he had put on one so unworthy.

10. Mr. S. took up much of my time by coming to learn French. By prayer before and after dinner, and watchfulness during it, I went to the men below in a serious frame; read *Pilgrim's Progress*; just as I was beginning *Baxter*, we were interrupted. On deck had some conversation with one of the sergeants, who said with some emotion, that many of the men were the better for my coming among them; and that for himself he had been brought up in this persuasion, and now things that he had almost forgotten were brought to his mind. At night, got below, without being observed, and with some Madeira and water for two of the sick men; but could not read to them, as they are allowed no light. My soul was very serious after this, in reflecting on the hardships of most men. What reason I have to be thankful myself! I had, I thought, no wish, save to be as a light burning out for God; I could rejoice to waste away the body in labouring and preaching all the day long. Let me say now, as in the morning, "Why is his chariot so long in coming? why tarry the wheels of his chariot?" Then eternal seriousness shall pervade my soul, and I shall join his

perfect creatures in fulfilling the will of the Most High.

11. Many an animating thought was infused into my heart to-day. Read Hindoostanee most of the morning without gaining any increase to my knowledge. My temper was rather tried by it, but I was restored to peace and dependence upon God for assistance in this study by prayer. In the evening, my soul rose delighting to be employed. Walking a little on deck at night, found Corporal B——, on watch. He was quite revived, and I talked with him a good deal on divine things. But of the glory of heaven, and the nearness of it, which is my present joy to think of, I can get no one to speak. My mind is now generally very cheerful. I believe that many of my former happy times in England were produced, or at least heightened, by the presence of external aids, as of beloved saints, ordinances, &c. My chief pleasure now is, I hope, more independent. I wish to be always with God, and to look forward to the finishing of my work, and entering into rest.

12. After wasting a great deal of time in a careless perusal of Holy Scripture, I felt very unhappy, but by prayer was excited again to peace and seriousness.

13. (Sunday.) Service before dinner; endeavoured to have my soul fixed on divine things, in seriousness, and deep conviction of the awful responsibility to God. Preached on Rom. vii. 18. Read Baxter's Call to the men, and found some parts so affecting, that I warned them even with tears. In the evening, had a long season of communion with God, through his mercy. Prayed chiefly for the increase of my soul in grace, particularly in love and zeal. Oh the difference when God is present, and when not! The time

passed happily ; I seemed to fear no interruption ; it was not with difficulty that I beheld his glory, as in general ; but he was nigh me ; it was pleasant and easy to pray, and I did it for all the ministers and brethren in England, for the heathen world, and India in particular. Bless the Lord, O my soul, for all the benefits he hath done unto me. Farewell wicked world ! from henceforth is it my desire to labour for Christ, and then to die.

14. Alas, my days so few, my work so great, and my account so woeful, what ails me that I sleep ? much time passed away this morning in reading and prayer, but want of energy wasted my time. I felt thankful for 1 Cor. xiii. that God had given such a beautiful picture of Christian temper. My attention was taken up with things which did not belong to me ; prayer however delivered me from the pain, which a succession of merely earthly thoughts always produces.

15. Spent much time with Major D. and M'K. separately ; endeavouring to mediate and produce a reconciliation. Below, we sung hymns, and I read Baxter's Call. I felt pressed in spirit to speak to them the word of God. My usual deadness seemed to have vanished ; I could have poured away my life to persuade them to return. M'K. came down while we sung, and was ridiculed and bantered by them all on his coming up. In the evening at prayer, my soul panted after God, and cried fervently for a short time, after a perfect conformity to the holy nature of Jesus hrist. O that I may be kept faithful a few years longer, and I shall be out of danger ! " In my Father's house are many mansions."

16. John xv. convinced me, how little or nothing

I know of abiding in Christ. “*So shall ye bring forth much fruit.*” In prayer after tea, I was led to cry for sincerity and openness of heart before God. I felt that I am apt to be satisfied with a few religious affections, excited by a sense of the shortness of time, &c. but that I really enjoy little of actual and spiritual communion with God in Christ. The thought of death and the resurrection is very sweet to me. My chief concern now seems to be, to wait patiently for it, and to beware of distrusting God’s promises concerning it. The first Christians thought much of this, because they had little prospect of a comfortable stay in this world. So now that I neither enjoy the company I like, nor have the expectation of ever doing so, all my expectation are led on more naturally to the delights of another world.

17. A conversation at dinner respecting the Indians, roused more than ever my desire to go amongst them. In the evening was blessed in prayer, by being assisted to lay my heart open before God. The Lord only knows what a poor cold creature I am, and how miserably I mis-spend my time. Oh that I may walk more in the fear of God!

18. Had a long and earnest conversation this morning with Major D——, on the subject of our acceptance with God. He is a candid self-righteous man. I left off with begging him to read Rom. iii. with prayer. I had great boldness also, in telling Captain O. of his sins. Read Milner; was filled with shame at night in reflecting on my unprofitableness, and on the carelessness of my walk before God. Oh, let the mercy of God spare me yet longer, that I may never dare any more to serve God, but with reverence and godly fear!



19. Resumed the conversation with Major D—— on the same subject ; he had been reading Romans iii. but could not understand it. Read Milner and Dow ; my heart was departing from God, but prayer revived my soul. Found my spirit breathing after God in the evening at prayer, and hoped I should really be able to keep my eyes always on Jesus ; that I should be able to labour henceforth with utter unconcern about human opinions, and with simple reference to the will and pleasure of Jesus Christ, I thought at night of various scenes of pleasure, such as living in a useful sphere, in a beautiful country, united to Lydia ; but I could see no pleasure at all in it. How is the chain broken ! It seems to me, as if no one thing could ever more give me pleasure, but something in connection with the eternal world. Show me something, that will bring me to God, or God to me ; and I am satisfied. The world without this is all nothing. Oh, my soul, why not live thus in heaven, according to thy duty and privilege ?

20. (Sunday.) Endeavoured to launch away into eternity, so as to feel above, and beyond, all concern about men, excepting their souls. Preached on Rom. viii. 7. In the evening had my soul fixed in a measure in prayer, and intercession for missionaries. M'K. told me of the same defects of manner, of which I have often heard, induced, as he said, by what they said to him about me. ' Martyn is a good scholar, but not much of an orator.' M'K. said it was a want of easy flow, arising as he thought, from a want of confidence in my own abilities. This reminded me of Mr. Cecil's observations ; I was rather dispirited by it, as I hardly know how to remedy it ; and if it be not remedied, I

am afraid I shall make but a dull preacher to Indians.  
“ But not by power, nor by might, but by my Spirit.”

21. If there be any thing I do, if there be any thing I leave undone, let me be perfect in prayer. So I thought in the morning. In prayer I was fervent at times, but without a spirit of deep humiliation I am never happy. The captain of the Botany-men came on board to-day ; I thought of the opportunity of getting some Testaments aboard, but the fear of man prevented my asking him to take books. However, my conscience gave me no trouble when he left the ship. Now only when I write the events of the day, do I see the matter in its true light. I am so grieved, that I would give almost any thing to get them on board the Pitt. Before tea on the poop, I was sitting with the cadets looking at the lightning ; I said a little about having such a God for an enemy ; but somehow I feel afraid of speaking frequently to them, for fear of surfeiting them. M’K. sat with me at night ; a squall coming on, and producing great noise on deck, our conversation turned upon death. I could have wept for the state of the poor unprepared souls in the ship ; at night I was led to consider what on my death-bed would be my retrospective views. If I should look back and see a life of eminent strictness, should I lament any thing, but that it was not more strict ?—and yet my flesh sinks from fasting and long prayer. But oh world, flesh, and Devil, I have declared war against you all ; my single inquiry should now be, through grace, what is the Lord’s will ? Thus, Christ strengthening me, I shall triumph in faith. My heart is distressed at the thought of my unfitness for public preaching ; but through Christ’s grace I shall be taught to be

content with such gifts as I possess, and improve them without asking any more.

22. Passed the morning till dinner, in prayer and reading; first, prayed for the presence of God and due preparation, afterwards, in reference to the ministry, and then for all Christian friends in England, with much freedom and increase of seriousness. The rest of the day till evening, I had intended to continue in fasting and prayer for the church at large; but not being able to get any air, in consequence of rain, I grew so exceedingly weak, as to be fit for nothing more. In the afternoon C—— came to my cabin, and I read to him sentences from the prayers of Parboter. I desired him to repeat it in English, from which I found that he understood scarcely a quarter of it; yet he, and all with him, a day or two before, pretended to listen with great interest while I read it. When we came to the simple sentence, *Ec, &c.* I could not help asking, *do you believe you shall ever be saved by the blood of Christ?* He declined answering for some time, but said at last, ‘Who hath seen the blood of God?’ with the contemptuous smile of a modern sceptic, and then began to tell a long and laboured story which he said was in the Koran. One thing I have perhaps learnt, that the attention of an Indian audience is not to be depended upon. At night read Flavel, but was much taken up by —. He came to relate his encounter with some of the most bitter opponents of religion below; they still believe him to be a hypocrite, and want to draw him back again. They gave me up as a mad enthusiast; I was very little offended at this; my soul wants more of God. I have no inclination to harass myself any more about the trifles of this world.

23. Very unhappy through not being able to trust God for assistance in the ministerial work. My soul was somewhat eased by casting my burden on the Lord. In prayer in the evening, I felt a blessed resignation to God, and a desire to forget, and be forgotten, by all the world for him. Wished that if I should hereafter become a more public character, I might hear the praises of men without a smile, and their censures without a sigh, and go on with perfect disregard, withdrawn from the world, looking in secret to the judgment of the great day, when the secrets of the heart shall be manifest. Oh, that the deepest seriousness were uninterrupted in all my conversation !

24. Much dejected the whole day, through mistrust of the promised grace of God to assist me in the ministerial work. I am disposed to fret that I have no time for such necessary study as learning the Hindoostanee; I turned again and again, till my mind was quite tired. I found my little flock collected, and none others present, or not very near. They were four, and I addressed a word of exhortation and encouragement to each, and afterwards in the evening had much comfort in prayer for them. One of them asked me to explain the verse, " for every idle word," which I did in the strictest sense, according to corresponding passages in Ephesians. Oh, may I henceforth be very careful to set them an example of such godly conversation !

27. Rose in tolerable tranquillity, feeling a carnal confidence in the preparation I had made. Till service spent much of that time which had better have been spent in prayer, in considering the subject still more. But with all my anxiety and precaution, I had no greater fluency than before. The subject was

Matt. xi. 28. to which the soldiers paid little attention; they seldom indeed, do, to any thing encouraging. Went among them on the forecastle afterwards, and was shocked as usual with their horrid blasphemies. I have spoken to them about swearing in such a variety of ways, that I am at a loss to know what to say to them. One man looked with the utmost arrogance and disdain, as if wondering I should call him to account: their blind and headlong course of wickedness makes me think often of the words, "Led captive by him at his will." Belol, a young Lascar from Surat, seemed to watch me with such kindness and attention in his countenance, while I was talking to the men, that I thought of the words, "had I sent thee to them, people of a strange speech, they would have hearkened unto thee." These Mussulmen seem to be quite delighted, if I will but try to speak to them; and they seem eager to help me out. Was kept from prayer before dinner by M'K. continuing in my cabin. Want of more prayer left me extremely light.

28. Rose with somewhat of the same impression on my mind, as that in which I had retired last night, of the necessity of stirring myself up to activity in Christ's service, instead of being carried on in the dull routine of studies. At the beginning of my voyage, when my soul was sinking in the deep waters of troubles, my only relief was to fly to the bosom of God; but now that every thing is more comfortable without and within, I ungratefully think of the time for prayer without pleasure. O Lord! who hast borne with thy miserable creature so long, "create in me a clean heart, and renew a right spirit within me." The chief point to which the Spirit of God awakened my atten-

tion was prayer. I am not a man of prayer ; I think I have something else to do besides pray. How many hundreds of millions of souls lying in heathen darkness there are—how many millions of heathen souls professing Christ—how few who preach the truth as it is in Jesus—how few among them are willing to go out to visit the deserts of paganism ; And even of those few who are ‘ thrust out,’<sup>1</sup> here is one who will not take the trouble to pray. Where then shall poor dying souls find an advocate ? My soul cried out for a spirit of prayer and supplication in behalf of the church ; but I know by continual experience, that I shall not only flag, but forget altogether my present resolutions, if the Lord do not quicken my slumbering conscience. But adieu ! folly and sloth, I will be, through grace, the servant of Christ ; and the little I can do for India, I will, which is praying for it. The rest of the evening my soul had more of the fear of God before its eyes. M’K. afterwards came in, and by mere worldly conversation I grew cold and languid.]

29. A day no better than the former ; notwithstanding the recollections with which I rose in the morning, concerning what ought to be the manner of my life. The morning was frittered away by reading Flavel, in reference to the subject on which I meant to write. Another thing which always injures my spirit, without great caution, was some astronomical calculations for finding the longitude by a lunar observation. At night, as I was beginning, after some liveliness in prayer, to prosecute my work with vigour, M—— came in, and the rest of the evening might be called lost. But oh ! what a weak creature I am, to

<sup>1</sup> Vid. Matt. ix. 38. Luke x. 2.

be thus the sport of every trifling distraction, particularly when God and his glories invite and command my diligence ! God put his fear into my heart, that I may be more watchful and spiritual !

30. This morning about six o'clock we crossed the line. My soul kept near to God for the first part of the morning, but the finishing of the calculations again left me dissatisfied at not having gone forward in my proper work. But in the evening, God restored me to considerable peace, by enabling me to open my heart before him, and to write on my subject. Oh that I could begin everything with God, prosecute it in the presence of God, and then after the conclusion return far from men, to be in secret with my God !

31. Was much delighted with a young Lascar called Belol, who spoke so slowly and distinctly for my sake, that I could understand him pretty well. On asking him how he liked one of the midshipmen, who is generally disliked, he said, 'when he tells me to go aloft I go, when he tells me to go down, I go—to do that, I do it—he is my officer ; he is a white man, and I a black—is not that right, Sir ?' I was on the whole much charmed with this graceful, active, and amiable Mussulman. O what would I have given to have seen him a Christian ! My heart burned with desire to impart the Gospel of God to him !

*November 1.* An awful and affecting day. About break of day signals of distress were fired, and a ship was observed aground near some breakers. We bore away, but the frigate stood towards her. About this time several pieces of wreck floated by us, a chest of drawers, barrels, boards, &c. I saw a cabin door with the glass window in it pass by us. One of the frigate's

boats then came alongside (i. e.) within hail, in her way to the island, for the ships were afraid to come very near, and told us it was the King George transport that was lost; but that only three officers were lost out of the whole. M'K. coming in at night said that he had just heard from the mate that our own escape was almost miraculous, for if the second mate, who was on watch from twelve to four, had not called up the captain and first mate, we should have been ashore, for we were very near, and the reef lay exactly across our track. The interest excited by the whole transaction through the ship was remarkable, and my anxiety about the sufferers engrossed most of my thoughts. Circumstances added solemnity to my prayers to-day, but the power of God, and the approach of death, kept me back from God, till my soul found its encouragement in the promises of grace. In Christ I feel safe, for I know that all things are mine, whether life or death.

3. (Sunday.) My subject was John iii. 14, 15. I had some time for reading and prayer afterwards, but I found it hard to pray. However, I strove to keep nigh to God by repeating Scripture in my walk. The captain said we must have passed the same island, the fatal Ronas, last night, within a mile of it; and yet, though we had been looking out in every direction, we did not see it. Thus we may be well said to be walking in the "valley of the shadow of death;" but "I fear no evil; thy rod and thy staff will comfort me;" but oh! that my conversation may be in heaven, where if I die I hope to be! With what a spirit ought I to preach and they to hear, when every instant the ship may strike on a sand-bank! This afternoon sung, and read Baxter's Call; it was a very affecting part, and



the number of hearers much greater, so that I was willing to believe that good was doing. I was wondering at myself, why I did not rejoice more, at thus having the songs of Zion sung, and the word of God preached to as many as would come. I can ascribe it only to this, that in England, I scarcely ever had joy from God alone ; there are so many assistants to joy in the society of those we love, that it is comparatively easy to be happy ; and we are ready, (at least I was,) to account it all love of God, shed abroad in the heart by the Holy Ghost ; but I now find that true joy in God, independent of all worldly adjuncts, is what I am little acquainted with.

4. Had very painful convictions of my deadness and unbelief ; sometimes prayer had so little effect on my mind, that I almost despaired of ever being of any use in the world. I should scarcely be acknowledged among the pious Christians as anything but a philosophical dabbler in religion : I am far too proud, instead of hanging as a child on its mother's breast ; I can pass my time far too pleasingly and continually with my books, and in pleasures of intellect and speculations, instead of living only upon God. The coast of South America came in view this morning ; by prayer before and after dinner, I began to enjoy more comfort in my thoughts.

5. The reflection that my direct and proper business was to be a man of prayer, encouraged me to pray. On the poop, the number of hearers was three or four times as many, and as the gun-deck above was clear, some of the cadets and midshipmen heard. It is the singing, I believe, that attracts them. There was a solemn attention to Baxter ; two of the seamen came, which were the first I had seen. These things would

make my heart overflow with gratitude, if I knew how unworthy I was of being listened to ; I endeavoured to be persuaded that my proper portion every day was extreme suffering ; and while these thoughts remained, the flame of thankful love broke out. The ministry in the ship and mission were the subject of my thoughts at this time. At night my soul burned with zeal ; but these, I fear, are transient affections.

6. A day passed more with God than any for a long time past. The prevailing reflection of my mind was this, that the whole of the proper business of my life was prayer. I might write sermons, or read the language ; but intercession for the interests of the church, was my direct and proper occupation, as a missionary. This thought in my mind served as a constant check to carnality, and my soul rejoiced in God. To plead with God for a more meek submission to his holy will, and for profound humility and resignation, was easy and delightful, while I felt these tempers in some degree of exercise. Passed much of the morning in Hindoostanee. Was very much tired about the middle of the day ; but the trial was of short continuance, for I was enabled to embrace by faith the precious promises, and found instant deliverance from guilt and the power of corruption. The cloud passed away, and the sunshine returned. With the officers on deck I had much conversation about drunkenness. We were so near the shore of America, that I could see with a glass the forests that covered the whole land, and distinguish the trees peculiar to the tropics, with a naked stem and spreading summit. The conversation after tea turning on Hume and other infidels, I felt in a most extraordinary degree exasperated against their memory, and it

was some time before I could soothe the tumult by prayer. My soul glories in the power of Jesus. "Why do the heathen rage?" occurred to my memory, as applying to those enemies of Jesus Christ, and of the happiness of human souls; but the reign of Satan and his agents shall be short. "I saw Satan like lightning fall from heaven." Began to-day to pray over the passages of Isaiah that refer to the spread of the gospel, and found God peculiarly present to my soul.

8. Had a little more spirituality in prayer, in the middle of the day, for the church; I trust the Lord will enable me to persevere in this. Prayed in the evening with much earnestness. My soul seemed to rejoice in calling the blessed God my God in Christ for ever. I rose free from the world, and appeared to speak freely to him without interruption. From this the great day of judgment was brought to my mind, with a nearness I never before experienced. I thought how ministers would be called to be judged, one by one, by him who was no respecter of persons; and endeavoured to think of all the solemn questions that would be put to them. Did you "watch for souls?" &c. Oh may the judgment of that great day be ever present to my mind!

10. (Sunday.) My soul in that wavering state, in which it so often is on the Sabbath morning, between anxiety, and that spirituality so congenial to the holy day. But it was disquieting myself in vain, as on other accounts we had no service; for soon after breakfast, a strange sail bore in sight, which the captain, from her manœuvres, took for an enemy; on which all hands were ordered to their quarters, and the ship cleared, as much as it could be, for action. However, soon after twelve, the ship bore away out of sight, but it was

too late for divine service. At this I again felt a secret pleasure, which gave a deep wound to my peace. However, after some time spent in prayer, I was brought, through grace, to a somewhat different state. I therefore went and asked the mate when we were to have service ; he said, not at all, if the rain continued, which it did all day. The last chapter of Colossians was very applicable to me this day, especially those words, " Continue in prayer, and watch in the same with thanksgiving ; withal praying for me, that a door may be opened, that I may speak the mystery of Christ." Oh here was a door opened, but I had no heart to use the opportunity. " Say to Archippus, take heed to the ministry, that thou fulfil it." I could substitute another name for Archippus. After tea, had a most vehement and interesting dispute with Captain O. before a great number of others. He endeavoured to maintain, that drunkenness and swearing had no harm in them, and went so far as to say, that great part of the scripture was priestcraft, and that God was to blame for giving him such a nature. This began from our hearing the boatswain's-mate using the song they sometimes sing out in pulling a hard rope.—(This man has lately attended me regularly, and I was quite shocked at hearing him use such a string of blasphemies.) I pressed Captain O. with scripture till he was obliged to shift his ground. He had nothing to say, to which the Lord did not give me a ready answer ; but held that drunkenness in scripture does not apply to occasional drunkenness, and that the law which forbade drunkenness was not made till man had been sometime in the world.

12. Cried to God for deliverance from that lively

interest about worldly things,—such as the new scenes I visit,—with which my soul is drawn away from God. The coast of America was close to us, beautified with much romantic scenery. On going ashore, saw for a long time nothing but negro slaves, male and female, very cheerful good-looking people. As we stood on the market, a great many eyed me from top to bottom, guessing, I suppose, that I was a padre. The town exactly resembled Funchal, &c. (Vide Memoir, p. 137.) While I waited for the boat I sat in a little shop on the quay, kept by a negro. Here a great number of negroes, men and women, came about me, and examined every part of my dress, as if they had been uncivilized savages. They had not been used to such condescension, I believe; for they stood round quite delighted, all endeavouring to assist me in speaking the words, the radical parts of most of which I knew from the latin. One woman talked to me with great earnestness, and asked repeatedly, ‘Are the English baptized?’ O yes, I told her, and thought, ‘I am one of those supposed heretics, who has a precious gospel intrusted to him, which he would preach to you if he could.’ A boy exchanged a rosary with a cross, for one which I had found on the wall without one.

17. (Sunday.) “There shall be a handful of corn in the earth, upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.” Psalm lxxii. 16. This has been once fulfilled. From the Gospel truths scattered by a few fishermen, saints have grown up stately as the cedars, and numerous as the blades of grass. We are now but a handful upon the earth; when shall it become a rich harvest of souls! Preached

on John xvi. 8. not without fear, but with rather more tenderness than formerly. In the afternoon, had the usual service below, and answered the objections of a Roman Catholic serjeant. In the evening had a happy season of prayer. To have God for my God seemed to be the real possession of heaven on earth.

18. Went ashore at 6 o'clock. (See Memoir, 140.)

*St. Salvador, S. A. Nov. 19, 1805.*

MY DEAR SIR,

Our stay at Madeira was so short, that I was obliged to defer writing to you, till our arrival at the next port; and now we have had such sudden notice of the sailing of this packet for Lisbon, that I shall not be able to enlarge so much as I could wish. My health has continued remarkably good; upon the whole I bear the heat as well as any of the passengers. I have walked here for three hours together in the noontide heat of a vertical sun without any sensible inconvenience. My mind, through the rich mercy of God, enjoys much of that peace which Christ promises to his people—"Peace I leave with you, my peace I give unto you." I seem to have lost a good deal of that saliency of spirits, which the company of my dearest friends, and the want of offensive objects around me used to inspire. Here I am, and have enough to break the heart of any one, who has a concern for the honour of God. I perceive it, therefore, to be my business in life, not to look for enjoyment in this world, which lieth in wickedness, but to fulfil as an hireling my day, struggling against Satan, and exposed as a sheep among wolves. God, however, has so far had compassion on his unworthy servants and the perishing souls in the ship, as

to gather some of his children from amongst us. There is a small party of us, who meet every day to sing and hear an exposition of scripture. The rest are very hardened and contemptuous; but I trust I shall have grace to instruct in meekness those who oppose themselves. In the mean time, my dear friend, you will continue to put up a prayer occasionally for me to the God of our salvation, who is the confidence of the ends of the earth, and of them who are afar off upon the sea. It is so long before we are likely to arrive in India, in consequence of the Indiamen being engaged in this expedition, that I seldom think of it. We have been already seventeen or eighteen weeks, and perhaps may be as much longer. However, my time passes very delightfully in learning the language, writing letters, and becoming more acquainted with scripture. Major L—— gives me but little encouragement to hope for the conversion of the natives of India. Being strangers themselves to the power of God over their own hearts, they see only the arm of man, and therefore despair. My general reply to them is that which consoles me; “With men it is impossible, but with God all things are possible.” I have not been much ashore, because there are no inns; but the Lord has in kindness furnished me with a very benevolent friend in Corin, who has given me a general invitation to his home. I have dined with him once, and walked round his plantation. The novelty of a tropical garden afforded me no small amusement, and much occasion of admiring the grand magnificence of the creating power of God. There is an army of 8,000 men with us, so that almost all the men I see here are military officers. This is a new scene to me. I hear nothing but the sound of the

trumpet and the alarm of war. Oh! that the day were come “when nation shall no more lift up sword against nation!”

I hope, my dear Major, you maintain your ground among the enemies of the Gospel who are found in Helston. Stand fast, beloved brother, clad in the panoply of God, in truth, in righteousness, in peace, in faith, with the word of God. I delight to offer a word of encouragement to the feeble. I know that your God in whom you trust will be your strong rock and defence. Eliza, I may venture to hope, grows in grace; as she reads this, let her be assured of my affectionate remembrances. In theutmost haste, I conclude, dear sir,

H. M.

20. “Holiness becometh thine house for ever,” Psalm xciii. 5.—Holiness, the everlasting ornament of heaven, and the inhabitants of it. Yes, it is an ornament which my soul shall seek. Found the presence of God this morning, and my soul was delighted with his comforts; I was blest with a clear view of my duty in respect of the ministry. Captain P. of the W. Pitt, Botany-Bay-man, came on board to beg me to baptize a child of Mr. Bale, who was going out in some office under government to Botany Bay. I was quite rejoiced at the Lord’s thus opening a way to the convicts, without my asking it as a favour of the captain. I went aboard with twenty Testaments, a few copies of the Bible, Saint’s Rest, Call to the Unconverted, Flavel’s Saint Indeed, and a variety of tracts. The baptism was performed in the captain’s cabin before dinner. Mrs. S. and the mother stood godmothers,



and Captain B. godfather. I was grieved to see with what levity they seemed to treat this sacrament. After dinner I walked out in hopes of talking with some of the convicts, but staid so long with the chief mate conversing about them, that it grew dark. Captain B. granted my request to preach to them, and said he should be very happy to have me, whenever I should like to come. So now, may the Lord give me a heart and utterance !

24. (Sunday.) Preached on Ephes. ii. 18, and had great assistance. Oh how delightful to preach the Gospel, where the Spirit of God vouchsafes his blessing ! Read and sung below in the afternoon, my heart still continuing very happy and joyful. Having heard that the cadets are to be employed in a body in the expedition, I spoke on the subject to M—— and B——. In the evening had a season of prayer for the church in England, and for myself in the concerns of the mission, which was solemnizing.

25. Psalm cvi. 3—5. “ Remember me, O Lord, with the favour that thou bearest unto thy people : O visit me with thy salvation ; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.” I want the testimonies of the love of God ; I feel often serious, often weaned from the world, but seldom joyful : O why should I not rejoice in the gladness of thy nation ? Though I have lost the company of those whom I love best upon earth, the chief source of this pleasure is the same to me as to them. But I have a stupid indolence and unbelief. In prayer about the middle of the day over Isaiah xlix. found great benefit to my soul. Still there is great unbelief respecting the

promises of the increase of the church. In the evening had some assistance in struggling against a carnal mind, and spiritual things were brought home to my soul with power. Oh eternity! Oh that I had constantly the remembrance of it! Feeling great energy in prayer on a certain subject, I endeavoured to write upon it, but warmth of thought soon declined.

26. Isaiah xlviii. 17. "I am the Lord thy God, that teacheth thee to profit, who leadeth thee by the way that thou shouldest go." In all my unprofitableness and waywardness, this is an encouraging support to my soul, that God will still teach his creatures how to live aright. Though I have neglected his teachings, though I have consequently been doing little or nothing, still it is the covenant attribute of God to afford his gracious instructions for the time to come. Walked more strictly and carefully to-day, and had more of the divine presence. After breakfast I was about Hindoostanee. Finished Orme's Hindoostan, and began Scott's History of Deccan.

29. Psalm cxxx. 6. "My soul waiteth for the Lord, more than they that watch for the morning." Being awake by the wind and rain long before daylight, I waited for the morning with some anxiety; but though my soul findeth more pleasure in the light of God's countenance, than the eye does in returning day, I fear I do not wait for him in the way of faith and prayer. I thought of England as I sat on the poop, but not with that degree of inward misery, as when I left Cork. The benefit of perishing millions was the object, and that animated me to suffer quietly. Was much grieved at some things I heard and observed, in three of the most established saints in the

ship ; this among other things was a source of seriousness in my prayer in the afternoon. The Lord teach his ignorant creature to edify his church, as I am over thine in the Lord ! let me have grace and wisdom to admonish them, not as a lord over God's heritage, but as an ensample to the flock.

30. The gale continues ; but through the loving-kindness of the Lord, I have been tolerably free from that distressing sensation of sea-sickness. How shall I become more active in improving my hours of health to his service ? Did nothing this morning, but the casual exercise of reading and prayer, which filled it all up without any extraordinary exercise of devotion. I wish I had a deeper conviction of the sinfulness of sloth. Oh, when shall I make a duty of activity in holy things ! Finding my mind in a solemn state, and disposed to be thankful, that God gave me to find enjoyment in this dark tempestuous scene, when others were at a loss for amusement, I retired to prayer : how affecting is the consideration, that God is present to me in a certain degree in such a place as this, where the angry ocean, lashed into surges, frowns all around with a misty darkness !

*December 1.* (Sunday.) The weather being squally, and a great deal of work to do in the ship, there was no service. I passed my time very comfortably in reading the service and prayer till — came in, when I read some of Merrick's Psalms, and found my soul at times full of joy ; after dinner went below, and found none but Corporal B. who could sing, all the rest of my choir being employed upon deck. He was so heavy and unwilling, and so little inclined seemingly to get my people together, that I was quite grieved :

however, I was resolved to make an effort towards having something like a service, and so I stayed the usual time, singing a few hymns with him, and expounding Luke xvii. to a few people there. But it was a very melancholy season; every thing seemed languid and lifeless. I went and sat on the poop to take the air, musing in some dejection at the bad appearance of things amongst us, and was ready to take refuge in the reflection, that I was not to blame, that I was willing to lay myself out for them, and never to cease instructing them for a single day, both in public and private. Had several conversations with Captain S—— S—— and S——, but all to no purpose; after advancing a little way on religion, they change the subject of conversation, or turn away. In the evening had a long and pleasant remembrance of friends, and particular scenes in England, especially at Cambridge, and took a view of what had been my thoughts with respect to my mission, and what was my present duty and prospect. I found pleasure in the thought of dying entirely to the world, and departing far from friends, and every thing that can fasten me to it, in order to dwell alone with God, and learn by his immediate instruction, what is to be done for the kingdom of Christ, and to receive from him a heart and a mind to work.

2. “Cause me to hear thy loving-kindness in the morning, for in thee do I trust. Cause me to know the way wherein I should walk, for I lift up my heart unto Thee. Teach me to do Thy will, for Thou art my God. Thy Spirit is good, lead me into the land of uprightness.” Psalm cxliii. 8, 10. Lord, I am blind and helpless, stupid and ignorant. *Cause me to*

*hear ; cause me to know ; teach me to do ; lead me.* When I kneel to pray, I scarcely know what to ask, so ignorant am I of my wants ; when I am most enlightened by God, I see my wants more clearly. Had some thoughts of devoting this day to prayer, but sea sickness prevented it. In the afternoon expounded Luke xviii. to the soldiers. Corporal B. came to my cabin in the evening for some music books, and I embraced the opportunity of conversing with him about the men. But I could get nothing instructive from him : the peculiar state of my own mind at the time could not bear indifference in another, on what I had my thoughts so engrossed ; but I felt quite vexed at his speaking on any other business, but that of the impending scene of battle. Another of my people had occasion to come to me at night, and I had reason to lament the same want of serious reflection in him. Oh wretched creatures that we are ! when shall we please Thee, O God ? O teach us to gird up the loins of our minds, to be sober and holy. Make them as well as me to have a tender regard to the souls of their perishing fellow-creatures.

3. Designed to set apart this day to fasting and prayer, in behalf of the ship. I found my soul mounting heavenward at the prospect of what was to be my employment to-day. From nine to three, my soul found the especial presence of God, in four successive seasons of prayer, but in none of these was my heart enlarged in intercession for the people of the ship. I tried again and again, but found no words to continue speaking for them, so that my object for them has not been attained, and I fear that I cannot again venture to fast with prayer for some time, as the position of

the body and exercise of mind so weakened me, and produced such a headache, that I was fit for nothing at night, nor even the next morning. From three till four interceded with serious and delightful feelings for the church, from Isaiah l. lviii. After taking some tea in the evening, I prayed again with a heart overflowing with joy; I could call God my own God in Christ; I could say in the spirit of adoption, Abba, Father; nothing appeared desirable in the universe, but God, and so I felt exceedingly happy in possessing all that was good. In prayer that God would glorify himself, I cared not by what instrument; I truly felt willing to be despised, and forgotten, so God's purposes were accomplished respecting the setting up of his kingdom in the world.

4. "His delight is in the law of the Lord, and in his law doth he meditate day and night." Psalm i. It is the thoughtful and heavenly-minded Christian, that will be the thriving one. I suppose sometimes, that an uninterrupted waiting upon God in fixed meditation would raise the soul to the highest pitch of devotion; but, alas! the weakness of the flesh interposes a barrier. If the body and mind be exercised too long, the soul sinks again; almost all this day has been lost through fatigue of body and mind. The sensible feeling of love, or joy, or the exercise of thought, put my body to pain. I was chiefly on deck, low and languid, but enjoying a peaceful serenity of mind. Going below in the afternoon, I found that Captain O. had given strict orders that no one should go down, and even set a sentry to prevent it. I went and talked to him about it; he said that any might go down, if they went for the purpose of hearing me; but my object is effectually prevented, for

I hoped to call the attention of those who were careless. The Lord now direct me how to act, and strengthen me ! M'K. stayed with me the whole of the evening, and we were conversing about England. Dearest Lydia ! never wilt thou cease to be dear to me ; still the glory of God, and the salvation of immortal souls, is an object for which I can part with thee. Let us live then for God, separate from one another, since such is his holy will. Hereafter we shall meet in a happier region, and if we shall have lived and died, denying ourselves for God, triumphant and glorious will our meeting be.

5. " In thy fear will I worship toward thy holy temple." Psalm v. 7. Christ is that holy temple, toward which I look in prayer : within him my prayers, poor, and distracted as they are, shall come up with acceptance on his altar. How is it that my soul does not draw back into perdition ? There is an invisible intercession made on my behalf, and a secret influence operating upon me. With Captain S. a man of mild manners, though utterly destitute of religion, I converse every day : he seemed anxious that I should have my own way with respect to instructing the soldiers, and said I should have one or two serjeants to bring the men up from below, as soon as I came up myself. While walking the deck, I longed to be left alone, that my thoughts might run at random. Tender feelings on distant scenes, do not leave me indisposed for communion with God ; that which is present to the outward senses is the greatest plague to me. Went among the soldiers in the afternoon, distributing oranges to those who are scorbutic. My heart was for some hours expanding with joy and love ; but I have reason to think that the state of the body has great influence on the

frames and feelings of the mind. Let the rock of my consolations be not a variable feeling, but Jesus Christ and his righteousness.

6. Visited, this morning, the ship's steward, and found him dangerously ill of a fever. In answer to a few of my questions, he said he had a good hope, gave up all his mind to religion, and put his trust in God, &c. I bid him remember the sins of his life, his swearing, sabbath-breaking, &c. and particularly with this, that he had always been in the habit of pleasing himself, and not God. This seemed to strike him, he groaned and said, 'it is very true.' I went on showing the aggravations of his wickedness, and at last asked him again, 'Do you believe, that if God should refuse to hear you now, in the same manner as you have refused to hear him, he would be just and right?' To this he now answered in the language of a person convinced. I put this question to him in every variety of forms, and he always returned a satisfactory answer. I began to hope his heart was melting under the influence of the spirit of God, and after asking him the other important question, 'Do you desire to become a new creature, if it should please God to spare you?' he replied, as a person unconscious of innate depravity and helplessness, but with great earnestness. I ventured to proceed to the gospel. But here I had a difficulty as before, to show him, that God would not save him for his repentance or faith, any more than for his works; in short, for nothing in himself. I then read the fifty-first Psalm to him, and John vi. and went to prayer.

7. Expounded a chapter in St. Mark, and sung; in the afternoon a man from the upper deck continued looking down upon us with such a malicious sneer, that



I had much ado to keep my temper. Presently after, another came, roaring out for my chief singer to come away, as he was wanted, and continued to disturb us with his noise. I went out at the conclusion of the service to the forecastle, to see if the serjeant had sent for him, and there I spoke to the men with some severity. In visiting the ship's steward, whom I found recovering, I met with a sailor, and a very sensible one, waiting upon him, with whom I had a long and close conversation. As he said he would come to the same place as soon as he was off watch and hear me read, if I could make it convenient to come, I went at eight, and expounded John v. The steward seemed to be strong in his resolutions, but had little of a right spirit.

8. (Sunday.) Preached on Mark viii. 34, 35, and there was much attention. Going below, I found every thing in greater bustle than ever. Sent for the singers, but none came. Nothing now seems to disconcert me ; so in the midst of noise and oaths, I began to read Pilgrim's Progress ; but presently a serjeant came by, and with many a blasphemy counted several of the watch, as he said, among my hearers, and flew off to get the sentry. I told whoever was on the watch to go up ; I then went on, but immediately a squall coming on, the hatches were shut down, and I was obliged to retire after conversing with a few. Two or three soldiers felt for me more than I did for myself, and seemed to wish to atone by their attention for the ill-behaviour of the rest. At night, M'K—— staid so long, that it was too late to go and read to the steward, as I intended, an omission which wounded my conscience considerably ; but, oh my soul ! be not dispirited in thy work, but be roused to redoubled diligence.

9. Psalm xvii. 7. "Shew thy marvellous loving-kindness, O thou that savest by thy right hand." What but marvellous loving-kindness could save such a wretched creature! By irregularity in morning duties, and putting them out of their proper place, I had nearly lost all comfortable sense of divine things. Little or nothing done in my studies. Cried to God again in behalf of myself and the ship, with some feeling sense of things. I found it most suitable to humble myself as one of them, rather than intercede for them as one more righteous. In prayer before dinner, my soul was wonderfully restored by those words in Isaiah lxvi. 10. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory." Here is a promise that our desires shall be satisfied. Those who wish the progress of the church, shall hereafter see it and enjoy it. I thought on the perfection of beauty and holiness of God's people in that day, and felt strong and fervent desires to be entirely holy unto God now, and to shew myself an instance before all men of the image of Christ. Below deck afterwards I felt something of the same spirit, saying to myself, Now let my soul be ardent, let me speak as one in earnest; let me remember what I think when I am in prayer for them. Expounded Matt. xi. When I spoke to them of the guilt of Capernaum, that it repented not at the preaching of the gospel, and applied to this ship, how they had it preached every Sabbath and every day, there seemed to be much solemn attention. Staid below for some time after to speak with

an old man and soldier, who had been seized with cholera morbus this morning; but seemed to gain little ground. The same things however seemed to succeed with his mind as the steward's; 'Have you not lived every day as you liked best yourself, without considering what was the will of God?—If then God were to treat you as you have done him, i.e. not hear you, but cast you into hell, would He not be doing right?' To all which he professed his assent, with some apparent conviction. Going afterwards to the fore-castle, B. the same soldier who had behaved with such impudence to me before, took care to make one of his wicked speeches to the rest who sat near him, just as I was passing; on which I turned and entered into conversation with him and the rest, determined to see whether the devil should remain master of the field or no. B. broached the most blasphemous and abominable sentiments; said he was determined he would never pray, for if he did, he should not be able to fight; that he was a soldier, and robbery was his business; that he would rob his father for grog; that he had often robbed, and would continue to do so. I shuddered at this wretched bravado, but persisted in shewing the folly and madness of all these thoughts, till the ring-leader, B. rose up and went his way, and then the rest listened to me in silence. At night, in conversation with —, upon deck, who, with all his wickedness, would talk to me about the mission, and on every subject which forms the theme of a religionist; I told him of the horrible hypocrisy of his heart, and the danger of his state. He confessed that he did swear terribly, and had fallen much away; but there was not the slightest mark of contrition, or the least expression

of better resolutions. He said that on board a man-of-war, he had made a good profession for four years, and had even suffered persecution for the cross; but in this ship there was such general indifference that he was led away. He told me many idle aspersions cast by the officers upon me; that Captain —— spoke of the men who attended me, as a parcel of vagabonds. My want of success was also frequently cited, as an argument against me. Thus alas! that which causes my pain is made use of to increase it.

10. Psalm xxii. 27. "All the ends of the earth shall remember and be turned unto the Lord." Sooner or later, they shall remember what is preached to them; and though missionaries may not live to see the fruits of their labours, yet the memory of their words shall remain, and in due time shall be the means of turning them unto the Lord. Was much delighted with seeing all my people present this afternoon, and the pleasure with which they seemed to come—though alas! even out of these five, there are only three, of whom I can be in any wise confident. I explained Isaiah xl. and staid to converse with two sick men. The steward is recovering fast; 'I am determined,' said he, 'to be a good liver, as you shall see;' but I have little hopes of him. At night, Corporal B. came to my cabin, and M'K. soon after coming in, I proposed to them a regular meeting of the religious soldiers for prayer in my cabin; but they both objected to it; not, they said, because they were afraid of the cross, but they thought the trial would be too great for the others, especially as the disapprobation of Captains S. and O. would encourage the ridicule and opposition of the officers, and others. Such words from them, suffi-

ently proved, that it was yet too early to call any of them to such a cross ; but I could not help believing, that it was fear of man which suggested this advice of their's to me. However, let me judge charitably, and think of them in the spirit of meekness, considering myself, lest I also be tempted.

12. " That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith." Eph. iii. Spiritual stability and advancement in strength are evidenced by Christ's *dwelling* in the heart, when the affections and thoughts keep Christ in view, and embrace him habitually. Oh, this soul-enrapturing inhabitation, after which I pant sometimes, though but feebly ! When shall I comprehend and enjoy it ? Then shall I be weaned indeed from the world, and no more seek heavenly-mindedness from thinking of the shortness of time only, but by choice and preference, cleaving to Christ, and living to Him alone, though my life on earth were extended to ages. Wrote sermon, but with little success ; my soul can never rejoice, while my time is spent so unprofitably. In the evening and at night, had strong desires to spend and be spent in glorifying the blessed God, and wrote with some spirit, till M. came in and thus prevented me. It is God's providence, which allots me the duty of conversation as well as of writing.

13. " On thee do I wait all the day," Psalm xxv. 5. " Mine eyes are ever toward the Lord," 15. From having found so much comfort yesterday by continually invoking God's presence, I hoped to-day also to have my eyes ever towards the Lord ; I had not however so much as yesterday. In the afternoon, just as I had

got down, Captain O. ordered every man up ; I felt rather hurt at this ; but on speaking to him, he said he did not know I was there, for he would on no account have given such an order, as he never meant to interfere in religious matters ; such is the goodness of God in hushing my rising fears.

14. “ Oh Lord, thou hast brought up my soul from the grave ; thou hast kept me alive, that I should not go down to the pit,” Psalm xxx. 3. Daily do I deserve the pit of destruction—daily doth God save me from it. After experiencing such long-continued patience, let me not provoke the Lord to cast me off for ever. Passed the morning in writing, and was much assisted ; my mind was consequently peaceful. In the afternoon had no service below, as I was taken up in going to and fro to the sick, of whom there is now a great number. K. one of my singers, who, with his profession of the gospel is yet addicted to swearing, had been dangerously ill in the morning. I told him of his sin ; it seems that he is leaving it off, but he did not speak with that self-condemnation I could have wished. The condition of the sick was miserable : I could not stand it, till I got some aromatic vinegar.

15. (Sunday.) “ Oh love the Lord ! all ye his saints,” Psalm xxxi. 23. How cold is my love ! how weak and languid my hope ! Yet in speaking to Mrs. O. on the duty of joy and praise, I found my own heart a little warmed. Walked with Mrs. S. for a long time ; told her very plainly what I thought needed amendment in her outward conduct, which has far too much of giddiness and levity. In the afternoon preached on deck, on Rom. iii. 21—23. The soldiers were more attentive than I expected from the nature of the sub-

ject; but M'K. told me, that he and the cuddy passengers, who had just risen from dinner, could scarcely keep their eyes open; that B. had been making his remarks again; and some of the cadets I saw laughing: How different is it to preach to such a congregation, from what it is to be amongst the congregations in England! Here there is scarcely one who encourages me by an attentive hearing, and none at all, who strengthens my hand by a kind word on the subject. To-day scarcely any of my people were present, being confined by sickness; but when they are, there is not one who says a word about anything that suited, or anything they did not understand. The whole passes off their minds, without leaving the smallest impression. However, this dispensation of the Lord is humiliating, and so will do some good. I feel no despondency, but am contented to go on to the end of life, testifying, according to the best of my abilities, as long as people will stay to hear me.

16. The thought of death was at times refreshing and joyful to me:—To die! to be with Jesus! struck me at some moments with unutterable sweetness; but I cannot enjoy much habitual comfort without profiting more in my studies.

17. “Rivers of tears run down mine eyes, because they keep not thy law.” O Lord, be pleased to have compassion, and break this hard heart! Oh! shall I think of the eternal damnation of sinners, and not be able to melt?—I feel that I cannot. I saw something of myself this morning in prayer, when I strove to feel some grief or sorrow for the greatest number of my flock. Let it please God to display His power, by placing a new heart of flesh within me. I had some

refreshing views of death, and the happiness of being free from sickness and sin, still growing weaker from the continuance of my disorder. How awful does death appear when sickness gives a nearer view of it ! Yet I have no wish to live for anything agreeable in this world.

18. “ Hear, for I will speak of excellent things.” “ I love them that love me.” “ Hearken unto me, Oh ye children, for blessed are they that keep my ways. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door—for whoso findeth me findeth life, and shall obtain favour of the Lord,” Prov. viii. Blessed be the Lord my God, who now in the time of my youth, hath inclined my heart to take the paths of righteousness and peace. It was long a doubtful case with me ; but now, through God’s love I have undertaken the hardships of a Christian life, and am climbing the steep ascent. Expounded Matt. vii. below to a good number. My heart was filled with great delight, while singing—“ O’er the gloomy hills of darkness.” In the evening a private of the name of Lock, the man who began the singing and then left off, came to me in great distress of mind, as he said, about his state. He had formerly made a profession, but had gone back ; I talked to him as closely as possible, and prayed with him, during which he shed many tears ; still I could not be satisfactorily persuaded of his uprightness. He wished to come every night to my cabin to join with me in prayer, but I told him he might come to-morrow night. He said he had often wished I would pray at the time of our meeting below ; I scarcely ever thought this was at all possible, from the variety of



interruptions to which we are exposed. Yet I began to consider whether it was not my duty to attempt it, and leave events with God.

19. My sickness and dysentery continue and weaken me considerably. Aboard ship many things which I desire are not to be had ; but it was a matter of great thankfulness that I had so many more comforts provided for me, than for the poor men in the same state. Oh, God knoweth how utterly undeserving I am of such a difference being made for me. The weather not allowing me to walk, I remained unfit for every thing, and felt very unhappy. It was one of those seasons, when this world appeared a tedious and tiresome place : I felt myself departing from God ; but considering that now was the time for exercising faith, I betook myself to prayer, which had the effect of relieving my mind from a sense of guilt ; but otherwise did not much comfort me. Expounded Matt. xviii. I take much delight in this sort of exercise, as it is very profitable to myself. The connection of things in the Gospel suggests ideas I never before thought of. One of the quartermasters, an old man, seemingly declining fast, I talked with, and endeavoured to convince him of his sins. In the evening prayed. Lock did not come ; neither was he at our afternoon meeting.

20. Being very ill in the night past from sickness and cholic, I began to think seriously of death. I endeavoured to consider in order, what God had done for the salvation of sinners, what evidence I had of being in Christ, and the comfort I was permitted to ask for from the blessed Spirit, in case of that evidence appearing. There is not one thing I have ever done, that would give me a substantial reason for

believing myself to be in Christ. It is chiefly my affections and inclinations, which convince me I am born of God, for they are now toward God. I am very often without any pleasure, but I seldom think of seeking it in the world. My taste, I have reason to believe is for holy pleasures, and for holy employments. In prayer, after getting up, I had so much delight and joy in the consideration of heaven, and my assured title to it, that I felt far more desirous of dying than living.

21. Walked with my mind intently fixed on heavenly subjects, but more in my thoughts than in my heart. Had a pretty good number below ; expounded Matt. x. Made slow progress in writing at night, and felt exceedingly dull at a part, where in my first considerations of the subject, I had found a remarkable glow of animation.

22. (Sunday.) It was a very full congregation ; for some Sundays past, several of the soldiers were suffered to stay away. I preached on 2 Cor. vi. 17, 18. There seemed to be a considerable stir excited against the sermon, as there were knots of them talking about it afterwards, and they eyed me, some with spite, some with contempt. I felt a little unhappy at offending men so ; but I still thought, if the whole universe were to rise up, and object to me, and despise, I could face their frowns, and retain my confidence in the truth. In the afternoon below, there was a great number hearing, perhaps near fifty. In expounding Matt. xii. the verse about the Queen of Sheba coming from the uttermost parts to hear the wisdom of Solomon, gave me a most apt occasion to observe, how shameful it was, that they would not come so far as from the fore-castle to the main hatchway to hear about

Jesus Christ ! My proposal to them to pray, seemed to be accepted with the greatest readiness, as they all knelt down. Through God's mercy we were not disturbed. Coming up, I met Major D——, who asked me if I had been praying with them ; and on my asking him how he came to suppose it, he said, he thought I always gave them a prayer. This greatly encouraged me to continue. He then told me of my preaching, that it was not calculated to win people to religion ; for I set the duties of religion in so terrific a light, that people were revolted. I felt the force of his remark, and determined for the future to make more use of the love of God in the gospel, and my heart melted with joy at the thought of the precious tidings, and the angelic work of proclaiming them. The Major asked me also what was meant by *the Law*. I told him the Ten Commandments ; said he, ‘ I always supposed it meant the gospel, I could never conceive how I should be saved without the law.’ I was astonished, and could not help saying to him, ‘ if you, with your desire of information, have been so mistaken, what can I expect the poor soldiers to understand ? ’ He had read Rom. iii. five times over, he said, but could not understand it at all ; upon which I proposed that we should meet and consider the matter ; so after I had had time to pray for divine assistance, with the assurance that if he was sincere, God would certainly teach him, we met in my cabin, and I began the epistle. He stopped me at every verse he did not understand ; at the 14th, 20th, and 25th, of chap i. : in chap. ii. he brought an objection against salvation by grace, from verse 6. Verse 12 and 15 required a good deal of explanation, and the language of 25—27. In chap. iii. from 3—8,

I found I did not understand myself, but here he helped me out by several pertinent remarks. In 19, he did not perceive what it was the apostle's design to prove, but misunderstood it exceedingly. In explaining 21 and 22, a light began to break in upon his mind; on verse 31, he asked what was the use of God's giving the law at all; I referred him back to 20, and he then clearly understood it, and repeated the idea in a very satisfactory manner. Chap. iv. and v. suggested much subject of conversation again. I pointed out the two objects of faith here spoken of, "believing on him that justifieth the ungodly:"—A conviction that we were ungodly, or that God was willing to justify such. We stopped at the end of the vth, of which chapter he said, after some consideration, 'it is very consolatory;' and then again, 'there is something irresistibly fascinating in this chapter.' I was beyond measure delighted at his increasing understanding, and yet I cannot rejoice without trembling. He said he should be glad to come again on the same business. Soon after he went away, M'K. came, and we rejoiced together; he said that during my sermon to-day, he had felt the utmost opposition and contempt, and found his evil nature ready to burst out in open abuse of me, but he had just been pleading with God, to deliver him from this temptation of Satan, and he now told me it was right, and hoped I should go on to preach boldly, however offensive the truth might be. I have now nothing to complain of, but a hard and unthankful heart, which is slow to praise God, and apt to be afraid of those opportunities of more extended service, which I had even prayed for.

24. "Thou hast ascended on high, thou hast led

captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell amongst them." Psalm lxxviii. 18. For the rebellious! and not ministerial gifts only I hope, but things good for the soul of the rebellious. O consolatory gospel, precious rays of grace, scattered through the Bible! Were it not for these free gifts, how could my heart ever be open, that the Lord might dwell in it!

25. (Christmas-day.) We prayed for the Captain, who had called in the purser and mate, and given his dying charge. I went in before dinner, though not sent for, but he did not speak, or seem to take any notice of me. Coming in a second time, he desired me in a strong voice to withdraw, as he did not like to be seen in the situation in which he was. I felt much hurt, and went and poured out my soul in prayer, and found relief and happy consolation in God.

28. About seven this morning, I was sent for by the surgeon to the captain. I saw that he was a dying man; but he was in general sensible. I began to read the most encouraging passages I could find, beginning with Isaiah lv. In John vi. he repeated in a low tone after me, "Lord, evermore send us this bread." I continued reading after breakfast, though he did not seem to wish it, only when the doctor asked him, he said, Aye, aye. After reading I prayed but I do not know that he joined; indeed he was so far gone, that it was impossible to collect any thing from his look or imperfect words. On my being interrupted by the doctor, he said, '*Mind him,*' meaning that he was to attend to me. At last, after being much convulsed, he said, 'I am going, I shall not be long here, Lord help me, Lord help me;' and his eyes began to close,

and his breath returned successively at longer intervals, and at length he expired. The colours were hoisted half-mast-high, and we bore down to give notice of it to the Commodore, and the Commodore of the Indiamen. In prayer in the evening, I had such near and terrific views of God's judgments upon sinners in hell, that my flesh trembled for fear of them. The passages of God's holy word that proved the certainty of hell torments, were brought to me in such a way as I never before felt; I flew trembling to Jesus Christ, as if the flame were taking hold of me. Oh, Christ will indeed save me, or else I perish. M'K. came in, he had been reading to-day the tract upon Eternity to the cadets and officers. They hated the sound; would not listen to it, and said he wanted to make them melancholy mad. M—— said, 'Martyn will never persuade me to be otherwise, with all his logic.' To which Captain S. with a serious look, said 'I hope he will, M.' A person from the Streatham told M'K., that we had the reputation in the fleet of being a very praying ship. I wish it were more true.

27. "Arise, O God, and plead thine own cause, remember how the foolish man reproacheth thee daily. Forget not the voice of thy enemies: the tumult of those that rise up against thee increaseth continually." Psalm lxxiv. 22, 23. In pleading for the prosperity of the church, and her deliverance from enemies, when all arguments are exhausted, we may urge this at last, that God would arise and plead his own cause. Let me remember this, when I pray in unbelief, as if God were indifferent; let me reflect that it is God's own cause, and the honour of his name concerned in it. Several circumstances seemed to suggest the propriety

of setting apart this day for fasting and prayer, which I did ; but for want of sufficient watchfulness and labour, I failed to derive that benefit from it which might have been expected. One thing, however, I am bound to bless the Lord for, that he helped me to come down with shame into the dust, and to weep and mourn before him, for the sins of my former life, and for my lukewarmness and unfaithfulness in my ministry. I thought it would be a proper portion for me to combat with affliction all my days ; to walk solitarily with tears through the wilderness of life, full of thankful love that God had permitted such a creature to live ; but my heart was not much enlarged in other petitions. In the evening, my heart was generally with God, looking forward with peace and joy to the happiness of another world.

28. Psalm lxxxi. 13—16. Compare Isa. xlviii. 18. With what earnestness and compassion does God express his regret, that his people have not enjoyed more of spiritual comforts ! Shall we then ascribe our unhappiness to God ? Oh no, He is far more anxious to load us with blessings, than to deprive us of them. After tea, a conversation arising in the cuddy about Pope's Universal Prayer, they desired me to read it, and state my objections, which I did, and had an opportunity of answering familiarly all the objections they made to the gospel. But I was again astonished at their great ignorance, and inability to comprehend any thing of the divine plan, on a subject that so deeply concerns them. What can I expect to teach poor heathens without the Almighty power of God interfering !

29. (Sunday.) “ My beloved spake, and said

unto me, Rise up," &c. Cant. ii. 10, 11. Ah ! why cannot I rise, and go forth, and meet my Lord ? Every hindrance is removed ; the wrath of God, the guilt of sin, and severity of affliction : there is nothing now in the world, that has any strong hold of my affections. (Memoir 152.) Preached on 2 Peter iii. 11. taking notice at the end of these remarkable circumstances, that made the text particularly applicable to us. It was the last Sabbath of a year, which had been memorable to us from our having left our country and passed through many dangers. Secondly, within a few days they were to meet an enemy on the field of battle. Thirdly, the death of the Captain. I was enabled to be self-collected, and in some degree tender. There was a great impression ; many were in tears. In the evening Major D—— and M'K——, came to my cabin, and staid nearly three hours. I read Romans vi. and vii. and explained those difficult chapters as well as I could, so that the Major, I hope, received a greater insight into them ; afterwards I prayed with them. But my own soul after these ministrations seemed to have received harm rather than good. It was an awful reflection that Judas was a preacher, perhaps a successful one. Oh let my soul tremble, lest after preaching to others, I myself should be a cast-away !

31. Thus hath the Lord brought me to the conclusion of another year. (See Memoir, p. 152, 153.) In the evening, both by myself, and with M'K, had solemn seasons of prayer. We read Psalm xc. and conversed about the shortness of time, &c. and other subjects suggested by the conclusion of the year. I felt at night a very affecting sense of my want of love. I



may have the tongue of men and angels, or all knowledge, or faith, and give my body to be burned ; yet without love, it profiteth nothing. As often as I stirred up myself to cry to God for his grace, my heart was warmed ; but it continued lively but for a short time. Oh how wretched is a soul without grace ! If I could not be made holy, I would not wish to exist ; I cannot conceive any pleasure in the universe, without having the soul restored to order and conformity to the blessed God.

*January 1, 1806.* The last year is the most memorable of any since I began a religious life : since in it I have been thrust out to be a labourer in God's vineyard among the heathen ; many dangers have I endured from seas and change of climate, and have experienced much disturbance of mind, first from preparation for my voyage, and since that, by the variety of scenes into which I have been introduced, and very severe was my mental suffering on leaving Europe ; but through the never-failing mercy of the Lord, I am healthy in body, and quiet in my mind. From the perusal of my journal, I am surprised, and grieved at the unhumiliated spirit which pervades it. I have at present to mourn over my deadness of spirit, so destitute of love. However, with all my execrable dulness in divine things, I have this testimony for good, that I am perfectly weary of a life of sin, that my unprofitableness is a grievous burden to me, and I am far, very far from regretting I ever came on this delightful work. Were I to choose for myself, I could scarcely find a situation more agreeable to my taste. Onward therefore let me go, and persevere steadily in this blessed undertaking through the grace of God, dying

daily to the opinions of men, and aiming with a more single eye to the glory of the everlasting God. In prayer in the evening I received much comfort ; I was enabled to bring all my sorrows, and lie before God as a most wretched creature, whose barrenness testifies against him.

4. About sunset the fleet came to an anchor ; and a signal was immediately given for the 59th regiment to prepare to land. Our men were soon ready, and received thirty-six rounds of ball cartridge ; before the three boats were lowered down and filled, it was two in the morning. I staid up to see them off ; it was a melancholy scene ; the privates were keeping up their spirits by affecting to joke about the approach of danger, and the ladies sitting in the cold night upon the grating of the after-hatchway overwhelmed with grief. The interest I felt in the outward scene, distracted me very much from the things which are not seen, and all I could do in prayer was to strive against this spirit. But with what horror should I reflect on the motions of sin within me, which tempted me to wish for bloodshed, as something gratifying by its sublimity ! My spirit would be overwhelmed by such a consciousness of depravity, but that I can pray still deliberately against sin ; and often the Lord manifested his power, by making the same sinful soul to feel a longing desire, that the blessed gospel of peace might soothe the spirits of men, and make them all live together in harmony and love. Yet the principle within me may well fill me with shame and sorrow.

*Union, in Table Bay, Cape of Good Hope,  
January 4, 1806, (11 at night.)*

DEAR SARGENT,

\* \* \* \* \* Saturday night,  
the instant our anchor was down, when I began this letter, a signal was given for the 59th to land. I staid up till two in the morning to take my leave of them, and was grieved to find with what levity and profaneness they were arming themselves against the fears of death. Of my own men I had taken a solemn and affecting farewell, by commending them to the grace of God. Poor souls! from the report we have of the force ashore, I fear many of them will never return.

Two days after writing the above, a battle was fought. I went ashore a few hours after it, and saw the wounded and dead lying on the field, but the particulars I have not time to relate. I beg my kindest remembrance to Mrs. S. of whom I make mention with you without ceasing in my prayers. May you both live, my beloved friends, happy in one another, but finding your chief happiness in God! Confessing that you are strangers and pilgrims upon earth, not having here a continuing city, and seeking one to come. I beg the continuance of your prayers, especially at those seasons when you intercede for the *general cause of our blessed Lord*.

I remain, ever your's affectionately,

H. MARTYN.

*To the Rev. John Sargent.*

5. (Sunday.) No service; the body of our troops

which had gone to join the other regiments at the rendezvous, returned this morning; after waiting near shore a considerable time, they all received orders to return to their respective ships. Two reasons are assigned for this, one that the surf was too high, the other that a large body of the enemy were stationed behind an eminence, ready to oppose their landing; no further attempt was made to-day, but the man-of-war cruised round the bay; I was mostly upon deck sharing the general anxiety, but about the middle of the day, found it necessary to withdraw for a solemn season of prayer, to bring back my soul to God. The Lord mercifully assisted his sinful creature, and the rest of the day I was enabled to maintain a more proper sense of the vanity of all outward things, and the infinite precious importance of setting the Lord always before me; I went below in the afternoon, but found the deck strewn with the soldiers all asleep; M'K. returned from the Duchess of Gordon to-day, and with Major D——, came to my cabin in the evening. We read Romans viii.; the Major's objections led to the old subject of the heathen, how they should be left in such a state. I said little, when little was to be said to the purpose, and resolved all into the sovereignty of God. This dwelt very strongly on my mind, and when we prayed, I was greatly assisted to approach him as a sovereign: "Be still, and know that I am God." Remained peaceful and happy the rest of the evening.

7. The 59th landed early this morning. Poor B. and the others gave me a last affectionate look after they were in the boats. After they were all gone I returned to pray and found at first delightful access to

God, and freedom in prayer for the poor soldiers ; but afterwards grew stupid. The idleness in which I had been these two or three days left me indisposed for exertion, and it was with the utmost difficulty that I could get my heart into any thing of a right state. Had somewhat of a reviving season in prayer this evening, and was made to see especially my shameful deficiencies in love and joy. As often as I stir up this slothful heart to these divine exercises, God blesses the endeavour. O my soul, rejoice in Christ Jesus ! Love God more, and thy brother more. The commodore with two gun-brigs has been cannonading a battery. My cabin-door and windows shake at every gun.

9—12. (See Memoir.) As I heard there was service at an English church in the afternoon, I was making preparations for going ashore ; and by this means wounded my peace of mind, by rendering myself unfit for undivided attention to divine things on this holy day ; but afterwards was much blessed in meditation on Psalm xii. 24. and felt quite happy at the prospect of the future glory of the church, and God's great mercy in restoring me to such peacefulness of mind. In the evening the ladies were alarmed at the intelligence, that the 59th had been ordered to march with six field pieces, against the enemy, who are still in the country somewhere, though the enemy have surrendered the fort. The Major was coming to me for our usual Sunday's service, when I was sent for to the ladies, and thus I had no one social ordinance through the day. The wind now blows a hurricane. (See Memoir.)

13. I had been anxiously inquiring about Dr. Vanderkemp. (See Memoir.) I was much surprised to

find Dr. V. so old a man, he had every appearance of being about eighty years of age; Major D. at night proposed sending them £10, which I was much pleased at, both on their account and his own.

21. I was agreeably surprised to be introduced to several of the Hottentot sisters, and two brethren, of whom I had read; they had travelled from Bethelsdorp, and brought the produce of their elephant hunting. The tusks and teeth were lying on the ground; the dried flesh of the rhinoceros and spring-buck was in bags, dried by exposure to the sun; there were also whip sticks an inch and a half thick, cut from the skin of the rhinoceros; I tasted some of the flesh, and wrapped myself in the kaross. The poor dear people had much expression in their countenances, and I regretted that I could not converse with them. Drank tea at Mr. L——'s, but had no conversation except with the missionaries, from whom I had an account of their manner of administering the two sacraments. With respect to meat they were apt to be surfeited with animal food, for want of bread. The number of missionary brethren at our station should be three, for if two only, then if one is ill, too much work devolves on the other. If things at any time did not seem prosperous among the people, they would unite in prayer, after which there would always be some new manifestations of divine grace. They thought no qualifications particularly requisite for missionaries, and that young men offering themselves should not be detained in England, and then sent as missionaries, but sent at once to be assistants to established missions for two or three years, that they might see what sort of life it is; if they find themselves unfit they might retire with-

out disgrace; for some had come out from Holland, and said they could not continue missionaries, except they could be supported as gentlemen. Read, when tired with study, used to go to the house of the Hottentots, and listen to their hunting stories. They thought the Bible was given to the two missionaries only, and were greatly at a loss to know what they should do when the missionaries were dead. After they were taught, they began to say, 'Why did the boors keep away from us those little scratchi and dots? The Caffres, Dr. V. thinks, are of Arabian origin; they circumcise their children at fourteen years old, after the manner of the Arabs. Hottentots' language entirely different; great resemblance to the Hebrew, having the same conjugations, but no difference of gender in the verbs. The Hottentots were exceedingly delighted with the idea of the resurrection, as they said they should see their old friends again, but regretted it was not to take place yet awhile.

22. Employed in writing to E——; my heart was full of the tenderest affection to her, and Lydia, and the people of God, but yet in many respects cold in the service of God. Went with brother Read to visit the hospital, where the wounded English were. Met with F. of the 24th, at whose request we went to his room, and met several officers. For my conformity to them I felt miserably grieved afterwards, and could have hidden my head in the dust. In prayer, God was pleased to give me to feel sorrow for my sin, and peace and tenderness of heart the rest of the evening.

23, 24. (See Memoir, p. 169.) Drank tea with Read, at Mr. V.'s, and there met Smith, a Dutch missionary. Mrs. V. who spoke English well, gave

me an account of the Briewas. She said the country was under the dominion of four kings, who were generally at war with one another; the people were utterly averse to receive the gospel, thought they conferred an obligation by listening, and made it a plea for getting tobacco from him, &c. but shewed no other disposition to persecute them than what must be expected from savage nations; so that I really could not see that Mr. Vanderlingee had done right in leaving them.

25—31. (See Memoir, p. 164—167.)

31. Very dissatisfied at losing much time through the calls of P—— and C——, but in my walk, spoke with great vehemence against some fashionable sins, from which they would be in danger in India. I do not know when I have felt such indignation, as at hearing of the sin which gave occasion to our discourse. Oh when shall the cruel wickedness of this world have an end? Afterwards went home, and prayed for a more tender compassion towards sinners, &c. (See Memoir.)

*February 1 to 5.* (See Memoir, pp. 167, 168.)

5. Had a little conversation with Read on the beach, not thinking it would be the last time I should see him. We spoke again of the excellency of the missionary work. The last time I had stood on the shore with a friend, speaking on the same subject, was with Lydia, at Marazion; and this recurring to my mind, I mentioned her to Read. He said that at his first outset he did not think himself at all at liberty to think upon marriage, this text being continually suggested to him, “Seek first the kingdom of God,” &c.

8. Went aboard at five in the morning, and passed much of the day in arranging my cabin and prepara-



tions for to-morrow. A gloom seemed to hang upon all the passengers, at beginning so long a trip as from hence to India, after the weariness of so long a voyage. But there was no wind all day, so that our patience had a further trial. If the Lord vouchsafe his presence, all places are alike to me, sea or land.

11. Had great grief and humiliation in prayer, for having said something very severe to the captain, which vexed him not a little, though I certainly did not intend it. My soul was full of anguish at having giving another unnecessary pain, and saw guilt enough in not having a rule over my tongue. Had I been breathing love to his soul, and in the habit of praying to God for him, I could not have spoken in such a manner; I thought, Christ has sent me forth as an under-shepherd, to win the wandering sheep by every act of kindness; and yet I, through my wickedness, drive them farther from the fold. God was graciously pleased to open to my mind, new and solemnizing views of eternal things, so that my thoughts and affections sweetly rested in heaven.

12. Continued very unwell, so that I could engage in no regular employment. Read Isaiah and Persian at intervals. By reading Leighton's rules for a holy life, I found myself most awfully affected, and felt such a deep conviction of the necessity of holiness, and such a desire after it, that when I was amongst the rest at dinner, I felt quite grieved and shocked at every little levity. However if I, in a little more spiritual frame feel astonished at the universal thoughtlessness of men, what must the infinitely holy God think of them; and of me, when I conform to them! What I had been reading in Leighton, remained much

on my mind. I felt altogether a new frame, a conviction and desire after such alterations, but scarcely courage to attempt it; but withal, the deepest spirit of devotion I have felt for a long time past. Towards night my soul seemed to sink in deep waters, and a horrible dread overwhelmed me. To forsake every species of earthly enjoyment, to crucify, and mortify, not only sinful pleasures, but all complacency in created enjoyments, seemed to leave me wretched; and the distance which I found in myself from that simple living upon God, and the great difficulty of attaining to it, oppressed me with darkness and distress. Yet I scarcely knew what it was that oppressed me. In prayer afterwards it seemed to be the unawakened state of my hearers, that chiefly made me melancholy.

13. After breakfast had a solemn season in prayer, with the same impressions as yesterday, from Leighton, and tried to give up myself wholly to God, not only to be resigned solely to his will, but to seek my only pleasure from it; to depart altogether from the world, and be exactly the same in happiness, whether painful or pleasing dispensations were appointed me: I endeavoured to realize again the truth, that suffering was my appointed portion, and that it became me to expect it as my daily lot. Yet after all, I was ready to cry out, what an unfortunate creature I am, the child of sorrow and care! from my infancy I have met with nothing but contradiction; but I always solaced myself, that one day it would be better, and I should find myself comfortably settled in the enjoyment of domestic pleasures, whereas, after all the wearying labours of school and college, I am at last cut off from all my friends, and comforts, and dearest

hopes, without being permitted even to hope for them any more. As I walked the deck, I found that the conversation of others, and my own gloomy surmises of my future trials, affected me far less with vexation, than they formerly did ; merely from this, that I took it as my portion from God, all whose dispensations I am bound to consider and receive as the fruits of infinite wisdom and love towards me. I felt therefore very quiet, and was manifestly strengthened from above with might in my inner man ; therefore without any joy, without any pleasant considerations to balance my present sickness and gloom, I was contented from the reflection, that it was God who did it. I pray that this may be my state, neither to be anxious to escape from this stormy sea, that was round the Cape, nor to change the tedious scene of the ship for Madras, nor to leave this world merely to get rid of the troubles of it ; but to glorify God where I am, and where he puts me, and to take each day as an important trust for him, in which I have much to do both in suffering and acting. Employed in collecting from the New Testament, all the passages that refer to our walking in Christ.

15. Sickness being removed, and outward things being more agreeable, I found it more difficult to look off from all things to God, than when I was troubled ; and thus have I actually been happier in affliction than at other times. I know however so well by experience now, how sweet and happy a life it is to live by faith, that I was earnest to keep close to God, and be utterly indifferent about the outward scene.

16. (Sunday.) Felt the utmost reluctance to the public duties of the day ; but instead of labouring to

perceive some pleasantness in my work as I used to do, in order to reconcile myself to it, 'I calmly considered it as a cross, and then, from a principle of resignation, had my mind made up to go right through every difficulty in obedience to God. Preached from Psalm ciii. 1—4, as suitable to the occasion of its being the first service after their return from the battle. The congregation was small, and those who were there seemed to show a great deal of determined inattention and contempt, i. e. the common soldiers. The younger officers were none of them present; they annoy M'K. most; to me they seldom speak. 'Come, now,' they said to M'K. as he went down, 'let us have a little of the humbug;' and then began to mimic the singing of psalms. S. in the afternoon, at which time he is always intoxicated, finding M'K reading the Bible, said '—— the Bible!' Poor unhappy creature, the terrors of God are manifestly upon his conscience, for in his drunkenness he is always talking of religion. After the service, felt very contented to be among this people, and to be left without any fruit, since such was the will of God. I continued in a solemn and mournful frame. Going below in the afternoon, I found the tailor and serjeant at the usual place of our meeting, employed in cutting out clothes. I read Luke xix. and found great freedom in speaking from several parts; there was great noise and levity all about, so that I was at first afraid to pray, but considering that eternal things ought not to give place to the Devil, I began, and soon all was silent. Thus the Lord fulfils his promise, of making my forehead strong against their foreheads, as an adamant harder than flint. B—— sat with me in the evening; during

the conversation my heart was filled with joy in God, and all that was within me blessed his holy name; but in prayer alone I rather endeavoured to have solemn thoughts of God, and deep considerations of the necessity of perfect submission, than gave way to the flow of joy. I perceived for the first time the difference between sensible sweetness in religion, and the really valuable attainments in vital godliness.

17. Had reason enough to accuse myself of idleness. Wrote a little on a divine subject, and was somewhat solemn in the employment; but by giving way to a light spirit, brought a sense of guilt on my mind, and a burdensome inability to be holy and devout in my thoughts. Oh what a miserable existence is life, except the time be well filled up with profitable work, and the soul conformed to the mind which was in Christ Jesus!

18. Completed my twenty-fifth year. Let me recollect it to my own shame, and be warned by it, to spend my future years to a better purpose; unless this be the case, it is of very little consequence to notice when such a person came into the world. Passed much of the morning in prayer, but could not succeed at all in getting an humble and contrite spirit; my pride and self-esteem seemed unconquerable. Wrote sermon with my mind impressed with the necessity of diligence: had the usual service, and talked much to a sick man; we continued between two ships, without any seamen fit for such difficult steering. I did not go to bed till very late, and when I did, it was with such expectation of being awaked by the summons of death, that I got little or no sleep the whole night; nature trembled at passing into

another world, but my soul was enabled to perceive God to be my reconciled Father.

19. Private duties encroached so far on the morning, through my extreme idleness and want of energy in the performance of them, that I could do but little afterwards. Read Hindoostanee; the gale of wind continuing, and much water flying over the sides, all the hatches were shut down, so that there was perfect darkness below; however, I visited the sick man, being obliged to feel my way to him. I am always surprised at the perfect contentment with which they seem to lie. This man was swinging in his hammock in darkness, and heat, and damp, without a creature to speak to him, and in a burning fever. I gave him a few grapes which had been given me, to allay his thirst. How great the pleasure of doing good even to the bodies of men! He said he had been thinking of what I had told him ever since, but shewed no true marks of seriousness. As I was entering in my common-place book something from Brown of this kind, 'that if from regard to God's Sabbaths, I deny myself, he will more than make it up to me,' I could not help recollecting, how this had been fulfilled to me this very day; for the Sunday we sailed from the Cape, a boat coming alongside with fruit, I did not think it right to buy any, though I longed to have some to carry to sea. To-day, Mr. Reynolds, the new passenger, to whom I scarcely ever spoke, surprised me by sending me a plate of fruit, by which I have not only been refreshed, but enabled to relieve this poor sick creature. Was greatly distressed at my hardness of heart, and thought of the expediency of adding fasting to prayer, to enable me to attain to

escape from the misery of pride, fulness of bread, and abundance of idleness ; but from this the flesh shrinks with extraordinary dread.

20. Prayed with earnestness for a spirit of humiliation, and after some time, was blest, through divine mercy, with a sense of my own sinfulness and ingratitude. I felt it good and suitable, that one so vile should walk through the world overwhelmed with contrition and love, receiving with grateful contentment every painful dispensation, because not worthy to enjoy the light of this world. I found it useful to try my heart in its aspect towards sinners ; for when I am disposed to be angry and bitter against them, I have seated myself in the Judge's chair, instead of lying with my face in the dust, as the basest of them all. I pray therefore, that God would glorify himself by the gifts and graces of all his creatures, and put honour upon them, but make me take my place at the bottom of them, unnoticed, unknown, and forgotten. While this temper lasted it was well enough with me ; all was serene and serious ; but alas ! I soon lost it, and became somebody again.

21. Employed through the day in writing sermon, and learning Hindoostanee roots. Was led to pray for grace to live simply by faith, and to maintain the life of devotion, not by outward aids, but by immediate union with Christ and dependance on his grace. In general, I find, that in beginning to pray, I transport myself in imagination to some solitary spot, or to some scene which I have found favourable to devotion, and there fancy myself praying. The bad consequence of this is, that when I open my eyes and am conversant with the things around me, I am distressed and unable

to maintain such a sense of God's presence ; imagination seems to be a sort of help, like music, not entirely to be despised, because both have quickened the languid spirit of devotion ; yet I feel that I ought to learn to live without the help of it, because in sickness and old age it may not be in exercise.

22. Conscience greatly wounded by trifling and waste of time, when I ought to be in prayer, and by instantly after falling into the same sins, I had really felt humbled and grieved. Oh, the great forbearance of God ! Found much matter for prayer in Isaiah xxvi. and xxvii. My soul is restless without God. At some moments the glimpses of His glory elevate my soul above the world, and make me follow hard after him ; at other times I am carnal, full of fears about the opinions of men, and dissatisfied with my lot. Oh for perfect holiness ! oh for heaven, where the disorders of my soul shall be removed !

23. (Sunday.) In great want of spirituality in all the public and private duties of the day. Preached on John i. 14. and was more comfortable than at any other time of the day. Was vexed with the worldly and wicked conversation of all around me ; in the irritable state of mind in which I was, I rather considered my anger as corruption to be striven against, than zeal to be encouraged.

24. Employed this morning in Hindoostanee, and the evening in writing ; the afternoon below decks, and had much comfort and enjoyment in secret prayer. Saw great reason to strive against sensuality at my meals, and at dinner-time to-day was enabled to mortify my appetites, and to consider my body strictly as intended to be, as no instrument of my own pleasure, but to be used and refreshed for God's service.



26. How constantly and earnestly has God assured his people of the future ingathering of the Gentiles ! I have seen it more and more of late in Isaiah, and pray God I may be stirred up to pray fervently for the fulfilment of his promises. And oh that I myself may live with God, and behold the world and its concerns with the eye of a stranger ! Endeavoured to keep this text before me at dinner-time, “ Forgetting the things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.” Oh the high and holy work of a believer ! Every day is given to me to obtain new grace, to put new graces into exercise, and improve those that I have, whatever they may be. God help me of his mercy to walk more evenly and holily !

27. Rose once more after a sleepless night, and had in consequence a peevish temper to contend with. Had a comfortable and fervent season of prayer, in the morning, while interceding for the heathen from some of the chapters in Isaiah. How striking did those words, Isaiah xlii. 8. appear to me, “ I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.” Lord, is not thy praise given to graven images in India ? here then is thine own express word that it shall not continue to be so. And how easy is it for the mighty God, that created the heavens and stretched them out, that spread forth the earth, and that which cometh out of it ; that giveth breath unto the people upon it, and spirit to them that walk therein ; to effect his purposes in a moment ! Who knows whether even the present generation may not see Satan’s throne shaken to its base in India ?

Learning Hindoostanee words in the morning ; in the afternoon below, and much hurt at the cold reception the men gave me.

28. Had still much comfort and enlargement in prayer over the chapters of Isaiah. Learnt Hindoostanee words, which, however dry an employment in itself, is made so delightful to me through the mercy of God, that I could with pleasure be always at it. From the want of the usual refreshment of coffee at night, which is not to be given any more on the voyage. I was led into many reflections on self-denial in general. I find it a very hard matter to live independently of the flesh, and to feel the same pleasure in God, and the same general contentment, when deprived of accustomed indulgences, as when enjoying them. Finding I was looking forward with pleasure to the refreshment of wine and water, which I should receive at night from the cuddy, I determined to mortify this carnality, by sending it to the sick, whose necessities indeed made it a duty to do so. After this, though a little heavy, and without any sensible pleasure in religion ; I felt a great hardihood of soul, and superiority to all difficulties.

*March 2.* (Sunday.) The ship running nine knots an hour, and the sea sometimes flying over the side, the Captain had no service. M'K. coming into the cabin, read a few of the church prayers, afterwards we read sacred Scripture and some of the Homilies. Afterwards, in secret, had a solemn season of meditation and prayer on Philippians and 1 Cor. xiii. Reading some of Leighton on Peter, I was somewhat dejected at the apparent impossibility of attaining the spirituality and holiness which he describes, or at least at the pain to the flesh, with which such exertions must be attended. Went in

to dinner unwillingly, yet determined to mortify all my carnal appetites. In prayer alone afterwards, my soul rose with joy, and tasted a more pure and spiritual pleasure than for a long time past. I saw nothing in the world comparable to the service of God ; no possession on earth so sweet as his own image.

3. Had some thoughts of devoting this day to fasting and prayer ; but rising with a cold, and the air exceedingly damp, I thought that fasting would expose me to the attack of fever, especially while going among those who have it. Continued, however, in the spirit of prayer, and notwithstanding the great want of diligence in all I did, my soul seemed under a spiritual influence, so that I found sweet delight in prayer, and the thought of passing all my time in prayer, and keeping my body completely under for that purpose. Met with some things in Hartley on Man, on the subject of temperance, which I found useful ; I want to have nothing to do with the world. May I ever remain free and disentangled, pursuing my way unnoticed through the wilderness, finding all my pleasure in secret communion with God, and in seeing him glorified !

4. My mind tolerably spiritual, and finding pleasure in the thought of spending all my time in prayer, and crucifixion of the body ; but was obliged again to defer the setting apart a day for prayer, on account of my cold, which makes me very stupid. Employed chiefly in Hindoostanee. Still no service in the afternoon, through the illness of my people. Found an opportunity of speaking to Corporal B. who has kept away from us ever since coming abroad from the Cape. Oh how various and important are the duties of a minister ! they require far more wisdom than I possess. This

young man naturally has a bad temper, and the ill-will he has brought upon himself by it from all the soldiers has unhinged his mind, and proved a temptation to forsake God and his ordinances. Had a happy season of prayer with M'K. at night, but still my slothfulness and unfruitfulness is an enemy to my peace.

5. Oh, Spirit of God ! fix the eyes of thy wretched creature upon his former sins, which thou hast brought to his mind, else he will instantly forget them and think of something else, and become again self-complacent ! I was made to recollect this morning something of my wickedness in my conduct years ago. Oh, since I am not now in the burning flame, what shall I do ? how shall my walk and conversation be ever consistent with such miracles of mercy ? How can I be so barefaced as to stand up to rebuke sin ? How can I dare to be angry with sinners ? Teach thou me, oh God ! since it is permitted thy creature to speak to thee. This day was set apart for fasting and prayer ; the morning was spent in the work of humiliation, and through mercy there was no great difficulty. The hard heart was broken, and contrite in a certain degree. At least I had not the distressing sensation of impudent hard-heartedness, which I sometimes feel at the sight of sin. In the afternoon, began to pray for the setting up of God's kingdom in the world, especially in India, and had such a season of prayer as I never had before. Notwithstanding the view I had of my dreadful guilt and depravity in the morning, at night I had to groan again at feeling the spiritual pride founded on the exercises of the past day.

6. Professedly engaged in writing and learning Hindoostanee words, but failed in that diligence, for

which my soul seemed earnest in prayer last night and this morning. Endeavoured to exercise that indifference which I ought to have, whether the ship goes faster or slower towards India, since it is God's concern. Oh for a due humility for my past idleness ! oh for a sense of the infinite value of time ; oh my soul ! whatever thy hand findeth to do, do it with all thy might, for there is no knowledge, nor wisdom, nor device, in the grave whither thou goest !

7. Endeavoured this morning to consider Christ as the High Priest of my profession. Never do I set myself to understand the nature of my walk in Christ, without getting good to my soul. Employed as usual through the day. Heard from M'K. that they are not yet tired of inveighing against my doctrines. They took occasion also to say from my salary, that ' Martyn as well as the rest can share the plunder of the natives of India ; whether it is just or not he does not care.' This brought back the doubts I formerly had about the lawfulness of receiving any thing from the company. My mind is not yet comfortable about it. I see it however my duty to wait in faith and patience till the Lord shall satisfy my doubts one way or other. I would wish for no species of connection with the East India Company, and notwithstanding the large sums I have borrowed on the credit of my salary, which I shall never be able to repay from any other means, I would wish to become a missionary, dependent on a society ; but I know not how to decide. The Lord in mercy keep my soul in peace ! Other thoughts have occurred to me since. The Company are the acknowledged proprietors of the country, the ruling powers. If I were to refuse to go there, I might on

the same account, refuse to go to France, and preach to the French people or body-guard of the emperor, because the present monarch who paid me was not the lawful one.

8. My mind at ease by the foregoing considerations: but the anxiety produced by the question produced indisposition which made my body very irritable. Nothing will be so good for my health in India, as a strong faith and close walk with God, keeping my mind in perfect peace. The influence the mind has upon the body is astonishing.

9. (Sunday.) Oh blessed Lord! what are friends, or home, or society! Thou art more than all of them to me! What friend on earth careth for my soul, or can do it any good? Who ever loved it, as thou hast loved it? Were I in the midst of them, I could seldom see them; but thou art always near. Even a father is but the author of my bodily existence, whereas my God is the Creator of my body, the Creator of my soul, the Redeemer, and Sanctifier of it; I feel that all earthly connections are unimportant; I am for God only. (See Memoir, page 160.) Rose in the morning with peacefulness and in prayer; was helped to rest by faith on the promises of God, and to be more serious about the effects of the word on the souls of the poor people, than anxious about their opinions of it. Preached from John i. 29. All very attentive as usual, but no impression seemingly. Read Jeremiah afterwards in my cabin, and was recovering from the ruffled state of mind I am generally in after preaching, when M'K. by irrelevant conversation, and bringing full food to my pride, disturbed my peace; but at last it was restored, while praying for grace to

live spiritually, above all carnal delights, which alas, I find it very hard to do ; most of the prayers I offer up on this subject seeming to pass away like the wind. Read, prayed and sung below in the afternoon to a tolerable number. In prayer afterwards in private, had a most precious view of Christ. The wonder is how I have not heretofore been swallowed up with admiration of Jesus Christ, and that I should be tempted hereafter to forget to praise and love him. Oh that those happy seasons were continued ! that the Spirit of truth would keep these things of Christ in the imaginations of the thoughts of my heart ! I sat down under his shadow with great delight, and his fruit was sweet to my taste.

10. My peace was much wounded by carelessness and backwardness in prayer and reading. What a miserable creature ! no manifestations of Divine favour, no painful trials have yet taught me to beware of offending the great and blessed God, by walking unevenly before him. Oh that I may fear this great and holy Lord God ! In prayer about the middle of the day over one of the chapters of Isaiah, was greatly restored in the spirit of my mind, and found much satisfaction at having gained some superiority over my carnal appetite, by being able to look upon the day as given me to spend in study and labours for God, and meat and drink as occasional refreshments, about which I ought not to think one minute. In the evening afterwards felt the most ardent desire to be employing myself in the language, that I might as soon as possible be able to preach the gospel ; and prayed with much confidence for the presence of the Lord, and his assistance even in this study.

11. Having had something said to me, though very groundlessly, as if I loved sleep, I determined to follow the captain's advice, and go to bed at nine, and rise at four, instead of sitting up so late as I generally do. Had much enjoyment of Divine things through the day.

12. Felt very much withdrawn from this present world while in prayer, but my trifling way of passing my time was very distressing to me. Had a service below, and staid to converse with Serjeants G. and C. and the sick. I read Leighton. It blows a gale again, and my own frame is much deranged; death was brought near to view, and the precious remarks of that holy man were the means of rich and abundant comfort to me. Truly I can say—"I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."

14. '*Suavissima vita est indies sentire se fieri meliorem.*' So I can say from former experience more than from present. But oh, it is the ardent desire of my soul to regard all earthly things with indifference, as one who dwells above with God. May I grow in grace! may the grace of God which bringeth salvation teach me to become daily more spiritual, more humble, more stedfast in Christ, more meek, more wise, and in all things to live soberly, righteously and godly in this present world! How shall I attain to greater heavenly-mindedness? Rose refreshed after a good night's sleep, and wrote on a subject; had much conversation with Mr. B. upon deck; he seemed much surprised when I corrected his notions on religion, but received what I said with great candour. He said there was a minister at Madras, a Dane, with whom Sir D. Baird was well acquainted, who used to speak in the same manner



of religion, whose name was Schwartz. My attention was instantly roused at the venerable name, and I eagerly inquired of him all the particulars with which he was acquainted. He had often heard him preach, and Mr. Jænicke had often breakfasted with him; Schwartz, he said, had a very commanding manner, and used to preach extempore in English at Madras. In the afternoon had a service below; much of the evening M'K. passed with me, and prayed.

16. (Sunday.) In the morning with many waverings; I was at last assisted to be somewhat spiritual and elevated above the world to God. Preached on Job xxii. 21; there was less attention than I ever saw, except once; only one officer present, and many of the soldiers standing at a distance instead of sitting down in order. In the afternoon was much assisted below in speaking from beginning of John v.; prayed and sang with them. Continued all the latter part of the day with affections and thoughts sweetly fixed on heaven. I seem to feel that I have nothing to do but to fulfil, as a hireling, my day, and then to die and be at rest with Jesus. Oh, what are friends, what are the enjoyments of this world! how vain, how transitory!

17. The morning employed in writing, but no diligence; in prayer cold; was roused to a sense of shame and sorrow for my indolence, towards evening; and began to work with some fervour and earnestness, as in the presence of God, but I was unhappily interrupted, and not able to resume my work the rest of the evening. Read Prideaux and Milner to M'K., but my spirit was much injured by our light and worldly conversation. Oh that I may have grace to return from my evil ways!

18. Was tried with evil tempers very early in the morning. When meeting the Major on the poop, we had a conversation about the missions at the Cape. I was grieved at his apparent hatred of them, and his disrelish of religion. In great shame for my past indolence, I cried to God, and in determined resolution began my work of writing, and with a sort of indignation against myself, continued pretty stedfast, and was made to profit. I continued in the same spirit of determined diligence, and thought with pleasure of a life, perfectly independent of earthly comforts, spent in the service of Christ. Prayed with M'K. at night; but the long conversation about the things of this world afterwards injured my peace again.

19. Still pressing myself to more diligence, but again loitering; did less this morning than yesterday. Poor B. quite delirious; let me not forget to pray for him, now that he cannot pray for himself. The Major gave some better hopes; said he was quite satisfied with himself, but could not attain that state of perfection required. Confessed that happiness was only to be found in the hopes of the next world, for there was nothing worth living for in this.

20. Fell in with the trade wind, which now carries us rapidly towards India. What tenfold need of diligence have I now, to make amends for so much lost time! Was rather more steadfast than yesterday, but still very unfruitful. Fell again into that keen anxiety about the wind and weather and the way we were making. Alas, why cannot I leave these things with God? Had a happy and enlivening season in prayer in the middle of the day for the spread of the gospel in the distant islands, about which I had been reading.

I felt a sort of regret that I could not live to see the happy day ; yet I think the inhabitants of heaven must take pleasure in seeing the same things ; at least I can scarce picture to myself a greater enjoyment in heaven, than seeing God glorified by the general conversion of the heathen to the Lord Jesus Christ. Read and sung below. In the evening with M'K. was more on my guard against trifling conversation, and enjoyed in consequence a sweet and happy spirituality of mind.

21. Wounded my conscience grievously by careless walking, and following my own humour by reading other things, when the Spirit of God was calling me to prayer ; in great misery at night I cast myself at the foot of the cross, having been unable to approach God in my prayers to any purpose before ; and then through infinite mercy and love, found some tender contrition.

23. (Sunday.) Preached on Ezek. xxxiii. 11. The wind was very high, and being on our beam, the sea beat upon the broadside, with such noise and violence, that the men could not attend well ; I found it easy enough to stand, by resting my back against the weather binnacle, and I felt disposed to go on with liberty and affection ; but was obliged to cut my sermon short, by which means I left out the most prominent and useful parts. In the afternoon, the tarpaulins being over the hatches, we could have no service below ; in the evening enjoyed a delightful and sanctifying season in prayer.

24. The heat, which is 82, I found very relaxing, and began to be discouraged at the prospect of being unable to support the heat of India ; but after some time I recollected that this was no concern of mine ; thus I was peaceful again, by casting all my care upon God. Now this is a very precious privilege ; all that

class of evils, which consist in expected suffering, I have learned through grace, by the gospel, to dismiss from my mind. Reading the account of Mr. B.'s death, I rose affected with awful apprehensions, lest on my death-bed I too should have occasion to say, 'I have too much neglected prayer.' Alas! what signifies the number of times I bow my knees, unless I get good to my soul; and what will it profit me, to have given my body to be burned, and my goods to feed the poor, if I have not personal holiness!

25. Learned Hindoostanee roots in the morning. In the evening, S—— paid me a visit, for the first time; he came, he said, to know my opinion of him; he was rather intoxicated. I charged him with his most notorious sins; I said but little; it seemed however to cut him to the heart, for he changed countenance, and said, 'Now you are too hard upon me,' and went away.

26. Passed much time before breakfast in sitting on the poop, through utter disinclination to all exertion. Such is the enervating effect of the climate; but after staying some hours learning Hindoostanee words, 2 Timothy ii. roused me to a bodily exertion. I felt strong in spirit, resolving, if I died under it, to make the body submit to robust exercise; so I walked the deck with great rapidity for an hour and a half. My animal spirits were altered instantly; I felt a happy and joyful desire to brave the enervating effects of India in the service of the blessed Lord Jesus. B. dying fast; the first thing he said to me when I visited him this afternoon, was, 'Mr. Martyn, what will you choose for a kingdom?' I made no answer to this, but thought of it a good deal afterwards. What would I choose? Why I do not know that any thing

would be a heaven to me, but the service of Christ, and the enjoyment of his presence. B. would say nothing but a few sentences about religion. 'I want to go to heaven,' 'I want Christ,' 'fountain of wisdom,' &c. As there were two soldiers standing by his hammock, I asked him, whether he would not advise them to seek Christ in their health; he said, 'they should.' Was comforted with observing in M'K. at night a growth in grace. We read Blair's Lectures, some scripture, and hymns together, and had much spiritual conversation about the temptations we are liable to, and our weakness against them, and the strength which is to be found in Christ. My own soul afterwards was much oppressed with guilt, and shame, at the carnality of my life and thoughts, and especially at recollecting my neglect of ministerial duty. Oh! when shall my soul be kept above the world? I feel myself more radically corrupted every day. I cannot, I really have no power to keep before my mind, one single minute, any of those thoughts, which reason and affection ever make dear to me.

27. The trade wind proving most unusually to be foul, blowing from the N.E. instead of S.E. we were obliged to go upon a losing tack to-day, and made very little way. I seemed to partake of the general impatience, and felt fretful at the prospect of such a long protracted voyage. When I meet the rest at meals, they weary me much more than they need to do, by their frivolous conversation. Sat a considerable time with the Lascars on the orlop, and conversed with them a little. They understood all my questions, but by their volubility elude my endeavours to understand them. However, I think I am improving in

this. One of the new ones we took in at the Cape, a man of perfectly oriental appearance, and very grave, spoke to me with uncommon energy upon religion; the drift of all he said was to shew, that notwithstanding the difference of religions, it all came to the same thing at last. In prayer before M'K. came, I hoped I should be able to have my soul wholly in heaven, and the blessed example of Jesus before my eyes, but it was not so. In reading some hymns with him afterwards, my heart was filled with much joy and love.

28. Felt a great degree of weariness at the length of the voyage. We are now lying becalmed in the centre of the Indian ocean, but let not a discontented thought be found in my heart. I was much tried by evil temper with one of the young men in Mathematics. In prayer after this, I could do nothing, but cast myself simply upon the mercy and power of God, and cry for deliverance, which I obtained, and found my heart, through the great riches of his grace, tender and affectionate, particularly towards those to whom I had spoken with asperity.

29. Employed all day long in preparing for tomorrow. All the dread of preaching with which I used to be tried, seemed to return. The afternoon spent as usual in visiting the sick, and sitting on the poop in pensive meditation. Alas, how little is there worth tarrying here for, but the labouring for precious souls; and oh that I may have a heart to do that!

30. Before service was still harassed by vain fears about preaching. As pride was at the bottom of this, I found it best to consider before God in prayer, how worthless I am; why should I expect to go without contempt? Suppose God forsook me, and men in con-

sequence scorned and trampled upon me, Who am I that I should dare to complain? O Lord, it becometh not me to be anywhere but lying in the dust. Preached on Isaiah lv. 1—3, and was assisted as usual, so as to obtain attention; afterwards read with M'K. some of the homilies. In the afternoon expounded, sung, and prayed below. M'K and myself read and prayed together at night, and had much agreeable conversation about Christ, particularly his life upon earth, and about the enjoyments of heaven. S—— again came and made several objections to the Scriptures, such as might strike a medical man. The poor man does not know how to praise me sufficiently now to the others, because, I suppose, I reason mildly with him about the evil of his ways, while the others take liberties with him, or ridicule him.

31. Found the presence of God in prayer, and had clear views of my duty as a minister and missionary, and pleaded fervently for grace to be holy. Read 'Sheridan on Elocution' with M'K. Afterwards hearing that Hough, one of the men, was dying, I went below, but he was speechless. I was immediately struck with apprehensions that I had neglected his soul. Oh, the agonizing misery of being stained with the blood of souls!

*April 1.* The sense of my guilt was still almost overwhelming, but in prayer God spoke peace in a degree to my soul. The man died in the night. The last time I spoke to him, which was the last time I believe that I saw him in his senses, he seemed somewhat affected, and began to say how happy it would be to get to heaven; and after I had been telling him of his sins, he observed that his heart was all in a tremble.

I did not consider him in any danger, and therefore thought I should have had many other opportunities of speaking to him. He heard the gospel from me, but God knows whether he understood it to the saving of his soul. I have no doubt but that he died for want of proper nourishment; all I can get from breakfast and at night I thought it right to give to Beasant, who is still on the borders of the grave from the same cause; want of proper meat after the weakening effects of his disease. After dinner his body was committed to the deep; every person in the ship attended, I think, crowding round in the boom and rigging. Among the sick, whom I went to afterwards, I found but one sensible, to whom I spoke about his soul, with a determination that no blood should lie at my door, if I could help it. Employments as usual, writing sermon, and learning Hindoostanee. In prayer with M'K. at night, was assisted in my endeavours after humiliation. Afterwards S—— came and told me more of his mind, said I was a dangerous man in the ship, and wished to head a party, by assembling the soldiers in the orlop contrary to the wishes of Captain O. In walking the quarter-deck to-day I had a dispute with M., whose unreasonable way of talking was very irritating; and afterwards with the Major. I am very weary with the opposition of men of perverse minds, but I know that God will arise, and plead his own cause.

2. Word was brought to me this morning that Beasant had just died. He was crawling upon his hands and knees to his breakfast, when he was taken worse, and died, as they were lifting him into his hammock. In the afternoon he was committed to the deep. As Captain F. whom I had observed dejected, told me



the cause of his uneasiness was a fear lest our provisions would not hold out, I thought it a call to make it a subject of stated prayer, that God would not deliver us to the pains of famine. Employed in writing, learning roots, reading Prideaux, and finished Sheridan's Elocution with M'K. at night. The passengers are full of murmurs, that the tea and wine are all out, but I endeavour to hold aloof.

3. As the convalescent men get worse for want of fresh meat, I thought it right to be very urgent with the Captain, to allow me to send away my dinner to them, and to eat salt junk instead ; and several of the passengers agreed to take it by turns to do the same ; but the Captain, instead of allowing this, said he would send them a plate of meat himself, whenever there was enough. To-day there was not half enough, and I ate salt junk myself, which produced such an unquenchable thirst all the rest of the evening, that I knew not what to do with myself. How do the poor men bear it every day ? My studies the same as usual. M'K. and myself had an agreeable conversation at night about the enjoyments of heaven.

6. (Easter Sunday.) From the misery I bring myself into through pride, I was induced to cry to God for heavenly-mindedness, and especially for humility, through which only I can ever enjoy peace. Preached on Isaiah lxiii. 1. No particular attention, but more of the officers were present. Passed the rest of the evening in reading Daniel and the Homilies, and in prayer, though I could find no freedom or comfort in it. In the afternoon collected the singers, read John xiv. with such inward tenderness of soul, that I could scarcely refrain from tears. The small number pre-

sent, the departure of my dear brother B. and the absence of the two soldiers, from whom I expected better things, filled me with grief; so that I was pressed in spirit to speak with all possible earnestness, and to pray with them with fervour. I then went and expostulated as faithfully as I could, with one of those who is, I trust, not yet gone back again unto perdition: my whole soul for once seemed to be in earnest, and I went about speaking boldly to several of the sailors, and could have found it in my heart to preach to them all day long. The boatswain's-mate told me many would come and hear me, were it not for shame; the reason my servant gave me for it was, because the heat was so great below. He told me moreover that he believed the lads among the soldiers did not understand much of my sermons. Few things give me more pain than this, as I certainly do ~~not~~ want the power of making spiritual things plain. I dread lest I should be led away from simple preaching, by incessant attention to language. God save me from this delusion! Had a happy season in prayer in the evening, and found grace to intercede for my sister with tears. At our evening meeting, F. one of the cadets was present; he has long been serious, but I could never by conversation, be satisfied with him. M'K. rather reflected on me for not having hinted to him to come in, telling me that it was my duty to go out into the highways and hedges, and compel them to come in. We all of us read and prayed; many things I had heard to humble me; but my soul was benefited; every word I heard, every thought of God was sweet, and carried away my soul to heaven.

7. Much impressed with what I had been reading

in Daniel. Oh that I were withdrawn from the body, like that holy man, and enjoyed such visits from God ! For one in my situation, it is inexcusable not to be a man of prayer, when he, a man engaged in public business, was so heavenly-minded. This being the day I preached my farewell sermon last year, I sat down in the evening, and enjoyed many tender recollections of the beloved friends at Cambridge ; many of them perhaps were thinking of me. I did not recollect that it was the first Monday in the month ; or I should have joined in supplications for the church.

8. In proportion to the languor I felt from the heat, my hopes of living in India declined, and views of death drew nearer. Though I have done nothing yet for Christ, yet what I shall choose I wot not. I have nothing to attract me to this life, and therefore why should I not be refreshed at the thought of death ? Began writing upon another subject, and learnt a few roots.

9. Passed the morning in writing, and the afternoon in visiting the sick ; but the heat was so great below, that I could not stay long. However, I bear the heat as well as any in the ship. It is here very sultry, becalmed as we are within a few miles of the line. At night my soul was much distressed at my unfaithfulness and indolence in ministerial duties, and saw the necessity of more earnestness both in labour and prayer, if I would not have more blood-guiltiness upon my soul. O that the Spirit of God may bring these thoughts to my remembrance each day ! Went among the soldiers upon deck, and was glad to find that one, of whom I was in doubt, was still in the right way.

11. M.K. sitting in my cabin most of this morn-

ing, I did little but learn roots, and by unwatchfulness fell into a carnal uncomfortable frame. On going to visit the sick, I found the surgeon bleeding P., who was ill of a brain fever. Soon after, he died; as long as he continued in his senses, I spoke to him about his soul, but could never get any answer to the purpose. In prayer for these last few days I have been tolerably comfortable, but led to seek chiefly a spirit of diligence; to-night the departure of this soul made me unhappy, lest I should have been chargeable with his destruction. Oh the awfulness of the ministry! how shall I ever be pure from the blood of all men? I do nothing all the day but in reference to my ministry; but how do I do it? Oh my God, there is nought upon earth that I care for, but thee and thine; but oh, that my soul were alive to my work and roused to a holy ardour!

12. M<sup>c</sup>K. sat with me the whole morning; but as I determined not to let this circumstance disturb me, I looked up to God, and was enabled to be more diligent than ordinarily in writing on a divine subject, and learning roots. In the afternoon my time was wholly taken up with a young man, suddenly attacked with some disorder, who was in the greatest alarm about his soul. He said to me and to all around, 'Now I know what it is; never again will I live as I have done,' and much more to the same purpose, acknowledging his desert of hell. As I had no reason to doubt his sincerity, I continued to speak of the grace of God in the gospel to him. On going away, he said he should wish to see me as often as possible.

13. (Sunday.) Preached on Acts xvi. 29—31. The subject as usual excited the deepest attention. My own heart after the sermon was averse to prayer; but

in waiting upon God he had mercy upon me, and made me to breathe after holiness and a heavenly mind, and a constant spiritual discharge of my ministry. The young man so alarmed yesterday seemed to have lost his concern about his soul, together with his fear of death. Retained through the rest of the day some tenderness of spirit, and succeeded in resisting the proneness to trifling conversation with M'K. which we are both so apt to fall into.

17. Things wear a very gloomy aspect amongst us, scarcely any are at all concerned about their souls. My own soul too is in a poor state, continually prone to impatience at the length of the voyage, and inordinately anxious for the appearance of land. Yet in prayer God mercifully revives and directs me. My stated prayer in the middle of the day over a chapter of Isaiah, for the setting up of Christ's kingdom among the heathen, is very often cold and formal ; yet I will, through grace, never to the end of my days give over praying for this blessed event. At night my soul felt miserably oppressed with a sense of my barrenness and deadness. Oh, I am weary of serving God in this manner. Oh, may the Holy Spirit put life and ardour into my soul !

19. After a sleepless night, rose early, and saw the island of Ceylon, bearing west three or four leagues ; it presented a long range of hills running north and south, broken in a picturesque manner, but not lofty, and the low land between the hills and the sea was covered with trees. After being ten weeks at sea, it was very agreeable to see the never-varying horizon interrupted by dark land ; and so long had we been used to the clear breezes of the ocean, that we imme-

diately detected the effluvia of rank vegetation. The smell from the land was exceedingly fragrant, and I felt my senses quite soothed by it; I sat on the poop following a long train of pleasing thoughts, about the blissful period, when the native Cingalese should rear temples to Jesus, in their cinnamon groves. The day was afterwards excessively hot, while we lay becalmed. I was at first giving way to anxiety lest I should not be able to bear it long, especially as the distressing sensation of shortness of breath still continues; but I was soon composed by considering, that, come what will, it shall be best for me; if I die, I die to be happy—if I live, I shall live to glorify God. Sweet necessity!

All must come, and last, and end,  
As shall please my heavenly Friend.

In the evening, a breeze springing up carried us out of sight of land. The man in whom I observed some signs of grace yesterday, died suddenly this morning.

20. (Sunday.) Rose much refreshed through the mercy of my God. Preached on Rev. xxii. 17, a farewell sermon, &c. (See Memoir, p. 173.) My soul was blessed with much of the presence of God in secret. Zeph. iii. was very sweet by its assurances of God's tender love. I continued in a happy spiritual state with M'K at night; and we read several portions of scripture with edification, and increase, I hope, of mutual love; but S. coming in, and leading me into a style of conversation different, though all about religion, I lost much of the clear views of eternity I had enjoyed. Poor S. is evidently under convictions; was much shocked, when I told him in answer to his questions, that, if he died in his present state, he would perish. He wanted much to know what I would

have him to do, and promised on his arrival in India he would do it. He said I ought not to have thought no good had been done in the ship, for that I had made him think, and that he and B. had been brought to believe that a religious character was an amiable one.

21. On coming on deck to-day, my eyes were gratified with a sight of India. We were just opposite Tranquebar, about eight or ten miles distant, and in the course of the day, passed Cuddalore, Pondicherry, &c. I was full of thought most of the day about India, and my future residence in those plains which I saw. Feeling myself very unwell, I was reminded of my short continuance in this world. This thought is precious, and serves to check the carnal eagerness, with which I am apt to wish for a stay on earth to accomplish my objects.

23. Breakfasted with Mr. V. at Vepery, and went with him afterwards to Dr. K. with whom I spent the remainder of the day. I found him a most affectionate, and in most respects, a serious man. He gave me a vast deal of information about all the chaplains and missionaries in the country, which he promised to put in writing for me. Shewed me his schools and institution of 300 caste people employed in printing, engraving, &c. Considering the little retirement I had this day, my soul was tolerably spiritual and comfortable. Early in the morning I found the solemn presence of God communicated to me, while meditating on my future work, and the probable shortness of life. How comfortable to lean on the arm of the Beloved, and to be indifferent about life or death! Dr. K. communicated several particulars about Swartz and Gericke, with whom he was well acquainted. Felt

excessively delighted with accounts of a very late date from Bengal, describing the labours of the missionaries, and was rather agitated at the confusion of interesting thoughts that crowded upon me; but I reasoned, Why thus? God may never honour you with a missionary commission; you must expect to leave the field, and bid adieu to the world and all its concerns. Dismissed my old servant, Narayen, to-day, and took another, Samees, because he could speak Hindoostanee. Had a good deal of conversation with a Rajpoot about religion, and told him of the gospel.

25. Rose early, but could not enjoy morning meditations in my walk, as the young men would attach themselves to me. Passed the day at Dr. K's. At breakfast met Mr. L. the missionary; my mind uneasy for want of more retirement. Succeeded a little in getting my mind above the world, by prayer in passing to and fro in the palanquin. With Mr. T. I had a long and regular conversation respecting the doctrines of the gospel, duties of a minister. &c. In a few days he goes to Seringapatam to be stationed as a chaplain, and I am by no means without hope that his heart is under divine influences, and that he will devote himself to the work of preaching to the natives; at dinner we met Mr. Torriano, and his two sons; the old man is a remarkable character, and a sterling saint. Our conversation together for some hours after dinner was profitable and religious, and I walked back to Mr. O. at night, much pleased with the manner in which the latter part of the day had been spent; but I cannot be happy without being more alone.

28. This morning at breakfast, Sir E. P. came in and said: 'Upon my word, Mr. Martyn, you gave



us a good trimming yesterday.' As this was before a large company, and I was taken by surprise, I knew not what to say. Passed most of the day in transcribing the sermon. There was nothing very awakening in it. About five in the evening, I walked to Dr. K's, and found my way across the fields, which much resembled those near Cambridge; I stopped some time to take a view of the men drawing toddy from the tree, and their manner of ploughing. Had much conversation with Dr. K. &c. (See Mem. p. 176.)

*May 1.* Breakfasted at Mr. H.'s at Vepery. The rest of the morning passed in making calls on Mr. V. Dr. K. and the purser; the only retirement I can get is while I am in the palanquin, and there the Lord helps me to approach him for a while in reflection and prayer; but my spirit suffers for want of regularity in secret duties.

2. Passed the whole day at Dr. K's, collecting all the information I could about the ecclesiastical state of India, which I committed to paper. Young Torriano and Mr. Loveless were there, and by conversation at our meals on the future happiness of the church, much enlivened my heart. My friends expressed much regret and affection at parting with me. For myself I seem incapable of a lively sensation of any kind.

4. (Sunday.) The ship so taken up with communications with the shore, and preparations for sailing, that there was no service. As we did *not* sail, I felt sorry that I had not remained on shore to preach, as I had engaged to do; though lying in sight of the churches, I did not dare to go ashore. I passed my time in reading Scripture and prayer; my mind was very low, ever sinking in deep waters, and I wanted

power from on high to support my faith; I was throughout the day wavering; sometimes enabled to rejoice in the Lord, or at least to cast all my care upon him. At other times despairing of the conversion of the heathen, or of my being ever fitted for it.

6. By reading some of the reports of the Society for Missions to Africa and the East, I again felt much refreshed, as I saw that the people of God over the world are much interested in the blessed work. I still endeavour to hold more constant fellowship with my dear brethren, as it compensates for the want of their society and encouragement. All the rest of the day every thing went well with my soul. Some parts of the Prophet Malachi were made delightful and profitable to me. Oh! the name of Jesus shall be great among the heathen: in every place they shall offer incense to his name, and a pure offering. My heart expands through the world, and realises the joyful day. God takes away the veil from my heart, and I see the veil removing from off the face of the whole earth. O come, Lord Jesus! make no long tarrying, O my God.

8. Rose unwell, yet cheerful; whether life or death awaits me, it shall be well with my pardoned soul. By trifling conversation and great unwatchfulness over my own heart, I lost much of the Divine presence. What detestable folly and ingratitude is it to forget God, and lend an ear to vanity! In prayer in the evening, it was with difficulty I could bring myself to due seriousness. With M'K. at night, read Hebrews and some of D. Brainerd's Letters. Blessed be the memory of that holy man! I feel happy that I shall have his book with me in India, and thus enjoy in a manner the benefit of his company and example. The

famous pagoda of Juggernaut came in sight this afternoon, much resembling in appearance Roche Rock in Cornwall; it was a large pile of building, made very visible, by being surrounded with the yellow sand close to the sea; it was so dark as to resemble a rock. This is emblematical of its use, as being employed for the worship of the spirits of darkness. The scene presented another specimen of that tremendous gloom, with which the devil has overspread the land; no house near it; no noise to be heard along the bare coast, but the hollow roar of the surf.

9. Several pilot vessels appearing in sight to-day from Balasore roads, each ship took a pilot on board, and all made the best of the way to Calcutta. At night we were overtaken by that tremendous hurricane, the north-wester. From being a little in the sun to-day, I got a violent headache, which prevented me from sleeping at night. It is in these climates that the curse of God upon the creation for man's sin is most visible; the sun, formed to be the light and comfort of the creation, is here a dreadful enemy. I feel as much dread of being exposed to its rays after it has been up two or three hours as I would of pushing my head into a fire; the pleasant weather here is cloudy weather.

11. (Sunday.) Rose a little better; instead of having Divine service, we were obliged to be all hands at the capstan. In the morning M.K. and myself had prayers and reading in my cabin, and at night Franklin joined us in what I expected was my farewell prayer. I was very far from feeling suitable sensations, and, though free in words, had no humble spiritual breathing after God; and what grieved me no less was to observe the deadness of my dear

brothers, and how readily they turned to common subjects of conversation. Oh what a poor wretch I am ! nothing however awful and powerful is sufficient to keep me in a right frame, and the Spirit of God I am slow and unbelieving in crying for.

12. Got under weigh again ; entered the Hoogly. The flat shores on either side were covered with low wood, and I never saw land near sea, present a less interesting appearance. I felt the same surprise as I have often done elsewhere at the solitude and apparent desertion of a place much spoken of. I thought to have seen whole fleets of ships, vast numbers of natives on the shores, and appearances of cultivation, but there was nothing of the sort. A village indeed was seen running in an easterly direction from the shore into the interior, consisting, we heard, of no less than 10,000 houses ; but there seemed to be nothing doing. Five or six miserable people only were seen cutting down the jungle for fire-wood. My soul was revived to-day through God's never-ceasing compassion, so that I found the refreshing presence of God in secret duties ; especially was I most abundantly encouraged by reading D. Brainerd's account of the difficulties attending a mission to the heathen. Oh, blessed be the memory of that beloved saint ! no uninspired writer ever did me so much good. I felt most sweetly joyful to labour amongst the poor natives here ; and my willingness was, I think, more divested of those romantic notions, which have sometimes inflated me with false spirits.

15. This morning went on board the Charlotte Yacht, which took the treasure to town, in hopes of getting to Calcutta in a few hours, but from want of

wind did not reach it till ten at night. Had a good deal of conversation by the way with the Captain upon religion ; my own frame was low and spiritless ; in mind, from want of retirement ; in body, from something of fever. The approach to Calcutta, particularly about Garden Reach, where we lay several hours, is very beautiful. The rich verdure, and variety of the trees, and the elegant mansions which they partly hide, conspire to render the same highly agreeable to the eye ; but the thought of the diabolical heathenism, amidst these beauties of nature, takes away almost all the pleasure I should otherwise experience.

16. Went ashore at day-light this morning, and with some difficulty found Carey : Messrs. Brown and Buchanan being both absent from Calcutta. Joined with him in worship, which was in Bengalee, for the advantage of a few servants, who sat, however, perfectly unmoved. I could not help contrasting them with the slaves and Hottentots at Cape Town, whose hearts seemed to burn within them. I had engaged a boat to go to Serampore, when a letter from Mr. Brown found me out, and directed me to his house in the town, where I spent the rest of the day in solitude, and more comfortably and profitably than any time past. I enjoyed several solemn seasons in prayer, and more lively impressions from God's word. I felt elevated above those distressing fears and distractions, which pride and worldliness engender in the mind. Mr. Brown's moonshee, a Brahmin, came in, and disputed with me two hours about the gospel. He spoke English very well, and possessed more acuteness, good sense, moderation, and acquaintance with the Scriptures, than I could conceive to be found in an Indian. He spoke with uncommon

energy and eloquence, intending to show, that Christianity and Hindooism did not materially differ. He asked me to explain my system, and adduce the proofs of it from the Bible, which he said he believed was the word of God. When I asked him about his idolatry, he asked in turn, what I had to say about our worshipping Christ. This led to inquiries about the Trinity, which, after hearing what I had to say, he observed was actually the Hindoo notion. I explained several things about the Jews and the Old Testament, about which he wanted information, with all which he was amazingly pleased. I feel much encouraged by this, to go to instruct them. I see that they are a religious people, as St. Paul called the Athenians, and my heart almost springs at the thought, that the time is ripening for the fulness of the gentiles to come in.

17. The depravity of my heart, as it is in its natural frame, appeared to me to-day almost unconquerable. I could not, however long in prayer, keep the presence of God, or the power of the world to come, in my mind at all. It sunk down to its most lukewarm state, and continued in general so, in spite of my endeavours. Oh how I need a deep heart-rending work of the Spirit upon myself, before I shall save myself, or them that hear me! What I hear about my future destination has proved a trial to me to-day. My dear brethren, Brown and Buchanan, wish to keep me here, as I expected, and the Governor accedes to their wishes. I have a great many reasons for not liking this; I almost think that to be prevented going among the heathen as a missionary, would break my heart. Whether it be self-will or aught else, I cannot yet rightly ascertain, at all events, I must learn submission to everything.

In the multitude of my thoughts, thy comforts delight my soul. I have been running the hurried round of thought without God. I have forgotten that he ordereth everything. I have been bearing the burden of my cares myself, instead of casting them all upon him. Much of the rest of the day passed in conversation with Mr. Brown. I feel pressed in spirit to do something for God. Everybody is diligent, but I am idle ; all employed in their proper work, but I tossed in uncertainty ; I want nothing but grace ; I want to be perfectly holy, and to save myself and those that hear me. I have hitherto lived to little purpose, more like a clod than a servant of God ; now let me burn out for God.

18. So unwell that Mr. B. did not think it right for me to preach. Went with him at ten in the morning to the new church. Mr. Brown preached on Isaiah lv. 8—11, giving a summary of Christian doctrine. On our way back we called on a pious family, when we had some agreeable and religious conversation ; but their wish to keep me from the work of the mission, and retain me at Calcutta, was carried farther than mere civility, and showed an extraordinary unconcern for the souls of the poor heathens. At eight in the evening, went to the old or missionary church, where I ventured to read the service ; Mr. B. preached on, “ Behold the Lamb of God, that taketh,” &c. I was very agreeably surprised at the number, attention, and apparent liveliness of the audience ; and I may safely say, that most of the young ministers that I know, would rejoice to come from England, if they knew how attractive every circumstance is respecting the church. Stayed in the vestry some time after, conversing with Mr. Burney ; had reason to lament great

want of modesty and spirituality afterwards. Began the day with strong desires, that God would exert his power and make me holy. My soul groaned out of its corruptions, and I trusted that this day I should for once be free from those vanities, which I knew too well would, without great caution, enslave my heart ; but it was not so, and towards night I was almost discouraged in my struggles after a holy mind. Yet upon the whole, no discovery of corruption is very distressing, while God supports the hope of improvement, and makes me pant earnestly for it.

19. As I was this day to be presented at the levee of the Governor-General, I had need of much prayer, that my mind might not be run away with again by new vanities ; and I was helped accordingly ; for the Lord showed me the extreme folly and emptiness of all earthly splendour. After waiting a considerable time in a crowd of military men, an aid-de-camp presented me to Sir G. Barlow, who, after one or two trifling questions, passed on. We went from the Governor's house to the college, where we were shown Tippoo's library. One of the learned natives read us a passage in the Koran, or rather sung or chanted it. At the end of a sentence, in order to preserve the time of an equal length with that of the preceding, he drawled out the last syllable with a long and strong nasal sound, like one of the pipes of an organ, after the tune is finished. We then got into a boat, and the stream in an hour and a half helped us up to Serampore, to Mr. Brown's house. In the cool of the evening we walked to the mission-house, a few hundred yards off, and I at last saw the place, about which I have so long read with pleasure ; I was introduced to all the missionaries. We sat down



about one hundred and fifty to tea, at several long tables in an immense room. After this there was evening service in another room adjoining, by Mr. Ward. Mr. Marshman then delivered his lecture on Grammar. As his observations were chiefly confined to the Greek, and seemed intended for the young missionaries, I was rather disappointed, having expected to hear something about the Oriental languages. With Mr. M. alone, I had much conversation, and received the first encouragement to be a missionary, that I have met with since I came to this country. I blessed God in my heart for this seasonable supply of refreshment. The habitation assigned me by Mr. B. is a pagoda in his grounds, on the edge of the river. Thither I retired at night, and really felt something like superstitious dread, at being in a place once inhabited as it were by devils; but yet felt disposed to be triumphantly joyful, that the temple where they were worshipped, was become Christ's oratory. I prayed out aloud to my God, and the echoes returned from the vaulted roof: Oh may I so pray, that the dome of heaven may resound! I like my dwelling much; it is so retired and free from noise; it has so many recesses and cells, that I can hardly find my way in and out.

20. My melancholy was a little relieved by the hope, that I should not be entirely useless as a missionary. In the evening I walked with Mr. Brown, to see the evening worship at a pagoda, whither they say the god who inhabited my pagoda retired some years ago. As we walked through the dark wood, which everywhere covers the country, the cymbals and drums struck up, and never did sounds go through my heart with such horror in my life. I would have given

the world to have known the language, to have preached to them. At this moment Mr. Marshman arrived, and my soul exulted that the truth would now be made known; he addressed the Brahmins with a few questions about the god; they seemed to be all agreed with Mr. M. and quite ashamed at being interrogated, when they knew they could give no answer. They were at least mute, and would not reply; and when he continued speaking, they struck up again with their detestable music, and so silenced him. We walked away in sorrow; but the scene we had witnessed gave rise to a very profitable conversation, which lasted some hours. Marshman in conversation with me sketched out, what he thought would be the most useful plan for me to pursue in India; which would be to stay in Calcutta a year to learn the language, and when I went up the country, to take one or two native brethren with me, to send them forth, and preach occasionally only to confirm their word, to establish schools, and visit them. He said I should do far more good in the way of influence, than merely by actual preaching. After all, whatever God may appoint, prayer is the great thing. Oh that I may be a man of prayer! my spirit still struggles for deliverance from all my corruptions.

22. In prayer this morning, my soul found the blessed God revealing himself in comfort to my soul. I have for many days been going on frowardly in the ways of my heart, finding little pleasure in God, and less in anything else; but the Lord hath led me, and restored comfort to me. Telling Mr. Brown about my Cambridge honours, I found my pride stirred, and bitterly repented having said anything about it. Surely the increase of humility need not be neglected, when silence may do it.

23. Was in general in a spiritual happy frame the whole day, which I cannot but ascribe to my being more diligent in prayer over the Scriptures ; so that it is the neglect of this duty that keeps my soul so low. Began the Bengalee grammar, and got on considerably.

25. (Sunday.) In the morning my heart was tolerably spiritual ; I felt withdrawn from the world, and found pleasure in being alone with the blessed God. Oh what heavenly-mindedness might I enjoy by more communion with God !

26. Went up to Serampore with Mr. Brown, with whom I had much enlivening conversation. Why cannot I be like Fletcher and Brainerd, and those great men of modern times ? Is anything too hard for the Lord ? Cannot my stupid stony heart be made to flame with love and zeal ? What is it that bewitches me, that I live such a dying life ? my soul groans under its bondage. In the evening Marshman called ; I walked back with him, and was not a little offended at his speaking against the use of a liturgy. I returned full of grief at the offences which arise amongst men, and determined to be more alone with the blessed God.

27. Mr. B. sent me a note from his house to the pagoda, so kind and humble that I felt quite overwhelmed and grieved, that my real character should not be better known, and less thought of.

29. Throughout this day frequent and regular in praying over the Scripture for an increase of grace, without feeling much comfort or benefit ; but at night, my soul began to be drawn up to the things of another world. In conversation at night with Mr. Brown and Marshman I was enabled to retire at once into my spirit, when the conversation became at all unprofitable. Had

some conversation with Marshman alone on the prospects of the gospel in this country, and the state of religion in our hearts, for which I felt more anxious. Notwithstanding I endeavoured to guard against prating only to display my experience, I found myself somewhat ruffled by the conversation, and derived no benefit from it, but felt desirous only to get away from the world, and cease from men; my pride was a little hurt by M.'s questioning me as the merest novice. He probably sees farther into me, than I see into myself.

*June 2.* My soul tried by the enemy, but keeping near to God. There are, it is said, breadths and lengths in the love of Christ. Was astonished this evening to think of the returns I make. I tried to have my heart affected with love to the blessed Lord Jesus. O my Redeemer! what is it that hides thy beauties from my soul? my only friend! fairer than ten thousand, and altogether lovely, why do I not love thee?

3. Exercises of mind obliging me to wait upon God continually to purify, solemnize, and quicken me. Called at night on a pious family in the town; but instead of being able to edify them by godly conversation, I returned full of shame and sorrow at various inconsistencies, which might well disgrace me in the eyes of the people of God. O may they never take occasion, from the folly that they see in me, to walk carelessly themselves!

4. Begun the Nagree alphabet, and by giving some attention made myself master of it in a very short time, so that I could write in it. Prepared myself also for the evening. Went in great dejection to church; grieved that I could not speak with plainness and affection to the people. In prayer before sermon, I found

some relief in breathing out my complaints to God, and in the sermon was sufficiently plain, I believe. At home afterwards, found my soul lively; disposed to labour and pray. I could not feel satisfied at having merely got through my work, but was constrained to pray, Lord, let this sermon be for the conversion of many souls; let me not preach always in vain, but let thy word at last go forth in power.

5. Employed this morning in comparing the Persian and Nagree alphabets, and rendering some Hindoostanee stories from one into the other. Severely tried by fleshly temptations, and my mind also in the dark respecting my destination, and something dejected.

6. Full of pain from a sore throat, and agitated with uneasy thoughts. Death seemed at hand, and I felt unwilling to die. I could not find that there was any thing in my habitual state that alarmed me, nor could I disbelieve Christ's willingness to receive me; but it appeared so melancholy to leave friends and habitation on earth.

7. In prayer in general was more occupied with pleading for a ministerial spirit, than for other things. Such a difference is there between all that is in this miserable heart, and the holy unction that is visible on those ministers of old, that I cannot but perceive, that I have the name and shadow only of a minister.

8. Preached at the new church for the first time, on 1 Cor. i. 23, 24. The sermon excited no small ferment; however, after some looks of surprise and whispering, the congregation became attentive and serious. I knew what I was to be on my guard against—, and therefore, that I might not have my mind full of idle thoughts about the opinions of men, I prayed both

before and after, that the word might be for the conversion of souls, and that I might feel indifferent, except on this score.

9. Somewhat melancholy at reflecting on being soon to be cut off from such delightful Christian society. But alas! why do I regret it? let me live contentedly, separated from every creature consolation, and look forward with delight and joy to the day of my departure from this world. At night, went to the mission-house, and heard Mr. Ward's monthly lecture, on the manners and customs of the Hindoos.

10. The bilious fever with which I had been attacked continued to increase, till Mr. B. and his family began to be seriously alarmed. During the first part of the day I could feel nothing suitable to the awfulness of the occasion. I was disposed to trifle with death, and could not fix my thoughts in prayer. But on a sudden I found myself serious, and breathed forth my soul freely to God. God vouchsafed at this time to give me a sweet serenity at the prospect of death. I thought with pleasure of leaving this world of sin and sorrow; enjoyed an almost uninterrupted peace of mind.

11. A little recovered, so as to read some Hindoostanee grammar, but was fatigued by it. Had little enjoyment of God's presence, through a detestable lightness of spirit, which has more wounded my peace than any other evil whatsoever. Dr. Taylor visited me at night, and spoke of missionary subjects. He said he expected to live to see the temporal power of the Mahommedans destroyed.

12. Still exceedingly feeble; I came into the house to dinner, but while there, I felt as if fainting or

dying. The Lord was pleased to break my hard heart, and deliver me from that satanic spirit of light and arrogant unconcern about which I groaned out my complaint to God.

14. (Memoir 183.) A pundit came to me this morning, but after having my patience tried with him, I was obliged to send him away, as he knew nothing about Hindoostanee. I was exceedingly puzzled to know, how I should ever be able to acquire any assistance in learning these languages. Alas! what trials are awaiting me. In the afternoon, while pleading for a contrite tender spirit, but in vain, I was obliged to cease praying for that tenderness of spirit, and to go on to other petitions, and by this means was brought to a more submissive state.

16. Heard that Dr. W. had made an intemperate attack upon me yesterday at the new church, and upon all the doctrines of the gospel. I felt, like the rest, disposed to be entertained at it; but I knew it to be wrong, and therefore found it far sweeter to retire and pray, with my mind fixed upon the more awful things of another world. M.K. called on us this afternoon on his way to Delhi. I was shocked at his coldness about divine things; yet unhappily found no opportunity to speak to him on it.

19. Rose in gloom, but that was soon dissipated by consideration, and prayer. Began after breakfast for the first time, with a moonshee, a Cashmerian Brahmin, with whom I was much pleased. In the boat, back to Serampore, learning roots. Walked at night with Marshman and Mr. B. to the bazaar held at this time of the year, for the use of the people assembling at Juggernaut. The booth or carriage was

fifty feet high, in appearance a wooden temple, with rows of wheels through the centre of it. By the side of this a native brother who attended Marshman gave away papers; and this gave occasion to disputes, which continued a considerable time between Marshman and the Brahmins. Felt somewhat hurt at night at ——'s insinuating that my low spirits, as he called it, were owing to want of diligence. God help me to be free from this charge, and yet not desirous to make a shew before men! May I walk in sweet and inward communion with him, labouring with never-ceasing diligence and care, and assured that I shall not live or labour in vain!

20, 21. Employed in learning Hindoostanee. Hearing of Mr. Pitt's death, I was led into solemn reflections on our mortality, and the vanity of the world. Alas, what matters it to have acquired such a name as Mr. Pitt, or Lord Nelson, or Lord Cornwallis, who have all just died, if they are not the servants of God! How vast the change at the last day, when the despised children of God shall shine forth as the sun in the kingdom of their Father!

22. (Sunday.) Laboured much in prayer in the morning, that God would be pleased to keep my heart during the service from thinking about men. In public worship I was rather more heavenly-minded than on former occasions, yet still vain and wandering. At night preached on John x. 11. "I am the good Shepherd;" there was great attention. Yet felt a little dejected afterwards, as if I always preached without doing good.

24. At day-light left Calcutta; arrived at Serampore at eight, and retired to my pagoda, intending to



spend the day in fasting and prayer ; but after a prayer, in which the Lord helped me to review with sorrow the wickedness of my past life, I was so overcome with fatigue that I fell asleep, and thus lost the whole morning ; so I gave up my original intention. Passed the afternoon in translating the 2nd chapter of St. Matthew into Hindoostanee. Had a long conversation at night with Marshman, whose desire now is, that I should give myself to the study of Hindoostanee for the sake of the Scriptures, and be ready to supply the place of Carey and Marshman in the work, should they be taken off ; and for another reason—that I might awaken the attention of the people of God in Calcutta more to missionary subjects. I was struck with the importance of having proper persons here to supply the place of these two men ; but could not see that it was the path God designed for me. I felt, however, a most impatient desire that some of my friends should come out, and give themselves to the work ; for which they are so much more fit in point of learning than any of the Dissenters are, and could not bear that a work of such stupendous magnitude should be endangered by their neglect, and love of the world.

25. Set apart this day for fasting and prayer ; at the remembrance of my past life, with which I generally begin, I was tenderly affected with some degree of sorrow and humiliation ; afterwards for increase of grace to my own soul, and in my ministry, and in intercession for my country and friends, I could not plead with power. In prayer for the setting up of the kingdom of God in India I felt some freedom, but little love for souls. •

26. Employed in translating St. Matthew into

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Hindoostanee, and reading Mirza's translation ; afterwards had moonshee a little. In the afternoon walked with Mr. Brown to see Juggernaut's car drawn back to its pagoda. Many thousands of people were present, rending the air with acclamations. The car and tower was decorated with a vast number of flags, and the Brahmins were passing to and fro through the different compartments of it, catching the offerings of fruit, cowries, &c. that were thrown up to the god ; for which they threw down in return small wreaths of flowers, which the people wore round their necks and in their hair. When the car stopped at the pagoda, the god with one or two attending deities were let down by ropes, muffled up in red cloths, a band of singers with drums and cymbals going round the car while this was performed. Before the stumps of images, for they were not better, some of the people prostrated themselves, striking the ground twice with their foreheads ; this excited more horror in me than I can well express, and I was about to stammer out in Hindoostanee, " Why do ye these things ? " and to preach the gospel. The words were on my lips—though if I had spoken, thousands would have crowded round me, and I should not have been understood. However, I felt my spirit more inflamed with zeal than I ever conceived it would be ; and I thought that if I had words, I would preach to the multitudes all the day, if I lost my life for it. It was curious how the women clasped their hands, and lifted them up as if in the extacy of devotion, while Juggernaut was tumbled about in the most clumsy manner before their eyes. I thought with some sorrow, that Satan may exert the same influence in exciting apparently

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religious affections in professors of the gospel, in order to deceive souls to their eternal ruin. Dr. Taylor and Mr. Moore joined us, and distributed tracts. Mr. Ward, we heard, was at a distance preaching. On our return we met Marshman going upon the same errand. In evening worship my heart was rather drawn out for the heathen, and my soul in general through the day enjoyed a cheering sense of God's love. Marshman joined us again, and our conversation was about supporting some native missions.

29. (Sunday.) Preached this morning to a large congregation in the New Church, on Rom. vii. 18. and was in general raised in my thoughts and affections above this world, but love of souls is what I do not feel. God help me to seek after it !

30. Read the Hindoostanee translation of Genesis iii. with Mirza ; afterwards went up to Serampore in the boat, learning roots. Spent the afternoon chiefly in prayer, of which my soul stood greatly in need, through the snares into which my heart had been falling. Through mercy my heart was not so far gone from God, as to find it very difficult to renounce the world again. But I found it necessary to cry for deliverance from all my present thoughts, again to bid adieu to the world, and be no more entangled with it, but to live as if I had not a friend in the world, entirely set apart for God. My soul was blessed with peace, though I was somewhat melancholy at the pain the conflict occasioned.

*July 1.* I would consider every day as a time of contradiction to the flesh, and would expect no pleasure, but a life of hardship, labour, and humiliation. If outward things are made comfortable, through

goodness and love, let God be praised ; but I would not think of these things, but see them ebb or flow with equal indifference. I would consider heaven as my only dwelling-place, and on that let me be always thinking. The setting up of Christ's kingdom in the hearts of men is my delightful business upon earth ; but oh, let me labour in that with a mind simply directed to Jesus ! so shall I walk steadily with God.

3. Rose with some happiness in my soul, and delight in the thought of an increase of labour in the church of God. Was detained in the house at a time when I wanted prayer. In the evening walked with the family through Serampore, the natives' part. At night we had a delightful spiritual conversation. Thus my time passes most agreeably in this dear family. Lord, let me be willing to leave it and the world with joy.

7. After the first thought of indolence, self-complacency, and discontent had been dissipated, my soul was brought by the gracious Spirit to a different frame, so that it was delightful to me to think of labouring ardently for God and heathen souls, unknown and unnoticed by the creature. Oh, surely God does intend good for India, ere long ; or is it, because I find the belief so agreeable, that I do believe it ? Mirza came to me this morning ; and as it was the last time I should see him, I preached the gospel to him. He said that now he had translated the Gospels, he was become a Christian in heart, and wished to spend the remainder of his days in a corner, thinking of God. Thus fairly will even a ferocious Mussulman speak.

8. Reading with moonshee all the morning. Spent the afternoon in reading and prayer, as preparatory to a meeting of the missionaries at night. At eight, ten

of us met in my pagoda. It was, throughout, a soul-refreshing ordinance to me; I felt as I wished, as if having done with the world, and standing on the very verge of heaven, rejoicing at the glorious work which God will accomplish on the earth. An idea thrown out by — pleased me very much, not on account of its practicability, but its grandeur, i. e. that there should be an annual meeting, at the Cape of Good Hope, of all the missionaries in the world.

9. Reading the sermon on the mount, in the Hindoostanee Testament, with moonshee. In the evening went to the missionary house, drank tea, and attended their worship. These affectionate souls never fail to mention me particularly in their prayers, but I am grieved that they so mistake my occasional warmth for zeal. It is one of the things in which I am most low and backward, as the Lord, who seeth in secret, knows too well. Oh then, may any who think it worth while to take up my name into their lips, pray for the beginning rather than the continuance of zeal! Marshman, in my walk with him, kindly assured me of his great regard and union of heart with me. I would that I had more gratitude to God, for so putting it into the hearts of his people, to show regard to one so undeserving. At night had much nearness to God in prayer. I found it sweet to my spirit to reflect on my being a pilgrim on earth, with Christ for my near and dear friend, and found myself unwilling to leave off.

11. Had much plague from the vanities of my heart to-day. Some suitable thoughts coming into my mind at night, of the majesty of God, and the manner in which angels serve him, from hearing sacred music, I was astonished at reflecting on my daring irre-

verence. Oh ! never have I approached the Deity with any thing of a proper temper. Due apprehensions of him I cannot expect to have ; but surely I might walk before him with less carelessness than I do. The seraphs veil their faces with their wings, before the Lord. Oh to think that such a despicable creature should be irreverent !

13. (Sunday.) Talked to Mr. B. about L. He strongly recommended endeavouring to bring her here. I enjoy in general such sweet peace of mind, from considering myself a stranger upon earth, unknown, forgotten, that were I never thrown into any more trying circumstances than I am in at present, no change could add to my happiness. At the new church this morning, had the happiness of hearing Mr. J — preach. I trust God will graciously keep him, and instruct him, and make him another witness of Jesus in this place. My heart was greatly refreshed, and rejoiced at it all the day.

14. The same subject engrosses my whole thoughts. Mr. B's arguments appear so strong, that my mind is almost made up to send for Lydia. Passed much of the morning with Mirza, the Mahometan, and endeavoured to press upon his mind the truths of the gospel ; in the afternoon with moonshee. Till evening worship passed some time profitably in reading and prayer, and God in grace and love helped me to have my affections withdrawn from the world, and to be indifferent about the event of what is now passing in my mind. Through Christian friends being with us this evening, we had some agreeable conversation on divine things.

17. Engaged in writing a sermon for Sunday.

After officiating at evening worship, I felt my heart much enlarged, and disposed to exclude any thing but spiritual conversation. Afterwards Mr. J. came and conversed with Mr. B. and myself, on the subject of the late attacks from the pulpit, which we had heard. Blessed be God, Mr. J. seems really disposed to join with the followers of the Lord.

20. (Sunday.) Preached at the new church, on 2 Cor. v. 17. Mr. Marshman dined with us, and at four I went to the Bazaar, to hear him preach to the natives. I arrived at the shed before him, and found the native brethren singing, after which one of them got up, and addressed the people with such firmness and mild energy, notwithstanding their occasional contradictions and ridicule, that I was quite delighted and refreshed. To see a native Indian, an earnest advocate for Jesus, how precious ! Marshman afterwards came, and prayed, sung, and preached. I felt pained, that he should so frequently speak with contempt of the Brahmins, many of whom were listening with great respect and attention. The group presented all that variety of countenance, which the word is represented as producing in a heathen audience. Some inattentive, others scornful, and others seemingly melting under it. Another native brother, I believe, then addressed them. An Indian sermon about Jesus Christ was like music on my ear, and I felt inflamed to begin my work : these poor people possess more intelligence and feeling than I thought. At the end of the service, there was a sort of uproar when the papers were given away, and the attention of the populace and of some Europeans was excited.

22. Read Hindoostanee without moonshee. At

night I saw the awful necessity of being no longer slothful, nor wasting my thoughts about such trifles, as whether I should be married or not; and felt a great degree of fear, lest the blood of the five thousand Mahometans, who Mr. B. said were to be found in Calcutta, capable of understanding a Hindoostanee sermon, should be required at my hand.

24. Reading Hindoostanee by myself, and found it more useful than with moonshee; and, when tired, read Barrow's travels in China, and the Life of Xavier. In the afternoon Mr. B. brought up Buchanan's Mission from Calcutta; I was much struck with it, and was very powerfully excited by Archbishop Wake's letter to the missionaries. Oh how shall I adore God enough, for the honour He has put upon so wretched a creature, by sending him with the Gospel to these countries! Let me never, never be entangled with the affairs of this world, that I may please Him, who hath called me to be a soldier.

25. Endeavoured to walk more closely with God to-day, by more frequent prayer and greater watchfulness—and consequently found my soul more serious and steady. The thought of the Mahometans and Heathens lies very heavy upon my mind. The former who are in Calcutta, I seem to think are consigned to me by God, because nobody preaches in Hindoostanee. Employed the morning in sermon and Hindoostanee. In the afternoon went down to Calcutta. In the boat read Wrangham's Essay, and some of Mr. Lloyd's letters, when young. What knowledge have some believers of the deep things of God! I felt myself peculiarly deficient in that experimental knowledge of Christ, with which Mr. Lloyd was particu-



larly favoured. Walked from the landing-place, a mile and a half, through the native part of Calcutta, amidst crowds of orientals of all nations. How would the spirit of St. Paul have been moved ! The thought of summoning the attention of such multitudes appeared very formidable ; and during the course of the evening was the occasion of many solemn thoughts and prayer, that God would deliver me from all softness of mind, fear, and self-indulgence, and make me ready to suffer shame and death for the name of the Lord Jesus.

29. Much of this morning taken up in writing to Lydia. As far as my own views extend, I feel no doubt at all about the propriety of the measure—of at least proposing it. May the Lord, in continuance of his loving kindness to her and me, direct her mind ! that if she comes, I may consider it as a special gift from God, and not merely permitted by him. Marshman sat with us in the evening, and as usual was teeming with plans for the propagation of the Gospel.

30. Hindoostanee with moonshee. Felt the necessity of stirring myself up to a more cheerful activity in conversation, and endeavours to do any such good by constant exertion. In the afternoon and at night thinking about sermon ; but my soul does not enjoy the presence of God. My prayers are with seriousness, but without affection and joy. For all the impurity and iniquity, and indolence of my heart, the Lord, I fear, hideth his face. Oh mercifully cleanse me from all filthiness of flesh and spirit !

*Serampore, July 30, 1806.*

MY DEAREST LYDIA,

On a subject so intimately connected with my hap-

piness and future ministry, as that on which I am now about to address you, I wish to assure you, that I am not acting with precipitancy, or without much consideration and prayer, while I at last sit down to request you to come out to me to India.

May the Lord graciously direct his blind and erring creature, and not suffer the natural bias of his mind to lead him astray. You are acquainted with much of the conflict I have undergone on your account. It has been greater than you or Emma have imagined, and yet not so painful as I deserve to have found it, for having suffered my affections to fasten so inordinately on an earthly object.

Soon, however, after my final departure from Europe, God in great mercy gave me deliverance, and favoured me throughout the voyage with peace of mind, indifference about all worldly connections, and devotedness to no object upon earth but the work of Christ. I gave you up entirely—not the smallest expectation remained in my mind of ever seeing you again till we should meet in heaven: and the thought of this separation was the less painful, from the consolatory persuasion that our own Father had so ordered it for our mutual good. I continued from that time to remember you in my prayers only as a Christian sister, though one very dear to me. On my arrival in this country I saw no reason at first for supposing that marriage was advisable for a missionary. After a very short experience and inquiry afterwards, my own opinions began to change, and when a few weeks ago we received your welcome letter, and others from Mr. Simeon and Colonel Sandys, both of whom spoke of you in reference to me, I considered it even as a call from God to satisfy myself fully concerning his will.

Though I dare not say, that I am under no bias ; yet from every view of the subject I have been able to take, after balancing the advantages and disadvantages that may ensue to the cause in which I am engaged, always in prayer for God's direction, my reason is fully convinced of the expediency, I had almost said the necessity, of having you with me. It is possible that my reason may still be obscured by passion ; let it suffice, however, to say, that now with a safe conscience, and the enjoyment of the divine presence, I calmly and deliberately make the proposal to you—and blessed be God, if it be not his will to permit it ; still this step is not advancing beyond the limits of duty, because there is a variety of ways by which God can prevent it without suffering any dishonour to his cause. If He shall forbid it, I think, that by his grace, I shall even then be contented and rejoice in the pleasure of corresponding with you. Your letter dated December, 1805, was the first I received, (your former having been taken in the Bell Packet)—and I found it so animating, that I could not but reflect on the blessedness of having so dear a counsellor always near me. I can truly say, and God is my witness, that my principal desire in this affair is, that you may promote the kingdom of God in my own heart, and be the means of extending it to the heathen. My own earthly comfort and happiness are not worth a moment's notice—I would not, my dearest Lydia, influence you by any artifices or false representations. I can only say, that if you have a desire of being instrumental in establishing the blessed Redeemer's kingdom among these poor people, and will condescend to do it by supporting the spirits, and animating the zeal, of a weak messenger of the Lord, who is apt to

grow very dispirited and languid, “Come, and the Lord be with you !” It can be nothing but a sacrifice on your part, to leave your valuable friends, to come to one, who is utterly unworthy of you or any other of God’s precious gifts—but you will have your reward, and I ask it not of you or of God for the sake of my own happiness, but only on account of the Gospel. If it be not calculated to promote it, may God in his mercy withhold it! For the satisfaction of your friends, I should say that you will meet with no hardships. The voyage is very agreeable, and with the people and country of India, I think you will be much pleased. The climate is very fine—the so much dreaded heat is really nothing to those, who will employ their minds in useful pursuits. Idleness will make people complain of everything. The natives are the most harmless and timid creatures I ever met with. The whole country is the land of plenty and peace. Were I a missionary among the Esquimaux or Boschemen, I should never dream of introducing a female into such a scene of danger or hardship, especially one whose happiness is dearer to me than my own,—but here there is universal tranquillity,—though the multitudes are so great, that a missionary needs not go three miles from his house, without having a congregation of many thousands. You would not be left in solitude, if I were to make any distant excursion, because no chaplain is stationed where there is not a large English society. My salary is abundantly sufficient for the support of a married man, the house and number of people kept by each company’s servant being such, as to need no increase for a family establishment. As I must make the supposition of your coming, though it may be per-

haps a premature liberty, I should give you some directions. This letter will reach you about the latter end of the year,—it would be very desirable, if you could be ready for the February fleet, because the voyage will be performed in far less time than at any other season. George will find out the best ship; one in which there is a lady of high rank in the service would be preferable. You are to be considered as coming as a visitor to Mr. Brown, who will write to you, or to Colonel Sandys, who is best qualified to give you directions about the voyage. Should I be up the country on your arrival in Bengal, Mr. Brown will be at hand to receive you, and you will find yourself immediately at home. As it will highly expedite some of the plans which we have in agitation, that you should know the language as soon as possible, take Gilchrist's Indian Stranger's guide, and occasionally on the voyage learn some of the words.

If I had room, I might enlarge on much that would be interesting to you. In my conversations with Marshman, the Baptist missionary, our hearts sometimes expand with delight and joy at the prospect of seeing all these nations of the East receive the doctrine of the Cross. He is a happy labourer; and I only wait, I trust, to know the language, to open my mouth boldly, and make known the mystery of the Gospel. My romantic notions are for the first time almost realized,—for, in addition to the beauties of sylvan scenery, may be seen the more delightful object of multitudes of simple people sitting in the shade, listening to the words of eternal life. Much as yet is not done; but I have seen many discover, by their looks while Marshman was preaching, that their hearts were tenderly

affected. My post is not yet determined; we expect, however, it will be Patna, a civil station, where I shall not be under military command. As you are so kindly anxious about my health, I am happy to say, that, through mercy, my health is far better than it ever was in England.

However, you shall decide, my dearest Lydia, I *must* approve your determination, because with that spirit of simple looking to the Lord, which we both endeavour to maintain, we must not doubt that you will be divinely directed. Till I receive an answer to this, my prayers, you may be assured, will be constantly put up for you, that in this affair you may be under an especial guidance, and that in all your ways God may be abundantly glorified by you through Jesus Christ. You say in your letter, that *frequently every day* you remember my worthless name before the throne of grace. This instance of extraordinary and undeserved kindness draws my heart toward you with a tenderness which I cannot describe. Dearest Lydia, in the sweet and fond expectation of your being given to me by God, and of the happiness which I humbly hope you yourself might enjoy here, I find a pleasure in breathing out my assurance of ardent love. I have now long loved you most affectionately; and my attachment is more strong, more pure, more heavenly, because I see in you the image of Jesus Christ. I unwillingly conclude, by bidding my beloved Lydia adieu.

H. MARTYN.

31. Was blest with more of God's presence, especially in the afternoon, while reading the first three chapters of Revelations. Amidst the noise and bustle

of missionary societies and plans, how much sweeter and more strengthening to have the soul withdrawn to God, and receiving an humble serious hardihood of soul ; How much do I want this ! Marshman's earnest recommendation to me to begin Sanscrit seems to show, that God will employ me to strike at the heart of Hindooism ; may the Lord make bare his holy arm, and cause his worm to behold the downfall of the kingdom of Satan !

*August 1.* Set apart this day for fasting and prayer : the remembrance of my past sins was again brought to my mind. As usual, however, I felt no tender relenting for a while ; by which the Lord led me to see, that to my other wickednesses I add that of an impenitent heart, and that there is no connection between a knowledge of the head respecting sin, and godly sorrow for it, without the precious influences of the Spirit. But I found a degree of abasement at last, so as to desire to lie low before God and man, and be the mere servant of every soul, from being unworthy to be found among them. In prayer for grace to enable me to walk holily as a child of God, my heart was enlarged : in interceding for dear friends, and for the church of God, not so much so ; and at intervals was severely tried by the suggestions of Satan disposing me to a detestable levity.

5. I was tried repeatedly, most violently with worldly, sensual thoughts, and though the grace of God was given to fight against them, yet they left such a defiling effect, that the Comforter was withdrawn.

6. My heart wavering in its state, sometimes in acute misery, separated from God by unbelief. Meditated on Song of Solomon i. 7, 8. At the close of the

day, my harassed soul found grace, from a compassionate God, to be serious and composed. I felt withdrawn from the world, and disposed in my frame, to speak on holding fellowship with Jesus. Glory be to God, for getting so far on my way ! I seem to be doing little good on earth, but I trust to be made more profitable soon, among the poor heathen.

7. By a nearer view, I was in some measure convinced of the insignificance of the idols I am putting in Jehovah's room. It is only an imaginary value I affix to creatures. What is there worthy of the soul's love, but God ? And yet, oh Lord, the smallest temptation can draw me away from thee. Received much comfort from finding that I could understand my Brahmin so well, while he described the customs of Cashmere, and explained his religious views. My spirit begins to expand again with hope, that I shall be able to carry the everlasting gospel through the regions of the east. Often vain and trifling, yet my heart felt, while thinking of the words,

Sweet the moments, rich in blessing,  
Which before the cross I spend,—

oh that I could be always there, meditating on the humiliation and dying love of the Lord !

8. I saw the absolute necessity of forcing my way through all my corrupt thoughts and guilt to the cross of Christ, and depending for all upon the grace of God ; for I could make no head against them. Marshman suggested the idea of my going as a missionary to China. I felt no reluctance to encounter dangers and death, but the thought of Lydia occurred, and for the first time I felt a little entangled. But, however, I determined to leave her at the call of God, being as-



sured of her perfect acquiescence in any thing which should be for the gospel : and seeing the ease with which I could do it, I felt more satisfied in my mind than ever, that she would be no hindrance to me. I have, however, no notion whatever of going thither. Such a roving wandering spirit, I conceive to be highly unsuitable to a missionary. The Lord opens a door in India, and the exertions of English missionaries ought to be concentrated there.

9. The agreeable female society I meet with in India is very dangerous to me, by producing a softness of mind, and indisposition to solitude and bold exertion. “Thou therefore endure hardness, as a good soldier of Jesus Christ.” I felt, through mercy, my danger so near, that I determined without hesitation to be as little as possible in the enjoyment of those too pleasing comforts, which are so enervating. What very, very little desire have I for marriage, except when I recollect that Lydia will, I hope, be such a one, that I may live as independent as if single ! Enjoyed much comfort in the blessed God. Oh how preferable is a taste of spiritual things, to every other enjoyment in the world ! “One day in thy courts is better than a thousand.”

10. (Sunday.) Preached at the new church on Acts iii. 26. before the Governor-General, Sir George Barlow. There were not many present, on account of the excessive closeness of the day ; but they were apparently impressed.

11. The afternoon and evening were spent in agonizing conflicts with my corrupt affections. How long, oh Lord, shall I try thy patience ? Passion subsides for a moment, and I am at ease ; but I have

no power over my own heart. I cannot keep reason and truth in view. Yet in the name of God I will say, that heaven and earth shall pass away, before I will yield. The right hand shall be cut off, and the right eye plucked out a thousand times, but the will of God shall be done. At night, went with a wounded spirit to Mr. V. to dinner. Found to my no great satisfaction a large party of both sexes, to all of whom I was introduced. I soon felt how impossible it is for a minister to speak boldly to the people, if he visits them in their common meetings without a religious purpose. Made for one evening a fine gentleman among them; I grieved at the inconsistency of getting up to warn them of the wickedness of such a way of passing their time. I trust it will be long enough before I am found at another such party.

12. Rose rather unhappy from a stubbornness of will; but in prayer my soul was much refreshed, so that I felt desirous only of conformity to the will of God. I was likewise enabled to pray for the outpouring of the Spirit upon many of my Christian friends, that they might be eminently holy. Isaiah lx. and Rev. xxi. coming together to-day, in the course of my daily reading, were blessed to the stirring up of my desires for a fervent laboriousness in a work so glorious as the building of the temple of God.

13. After a night, in which I had experienced a most piercing pain in my head, from having been exposed to the glare and heat of an unclouded meridian sun for a few minutes,—I arose restored by the goodness of my God. If so small a benefit appear a call to gratitude, how ought I to think of his mercy, in not suffering presumptuous sin to get the dominion over me!

15. Attended Lord Lake's levee with a prodigious crowd of military officers, &c. It was as trifling as the Governor-General's. After the levee, went to Serampore. The length of time they took to carry me in the boat, through the mismanagement of the manglee, made my wicked spirit shew itself by impatience. How far the Spirit of God flies from an angry mind! I did not like being alone, either, though I had the word of God with me. Oh what a preparation is this for being a missionary! How ease and prosperity spoil the temper, and go to ruin the soul! In prayer in the afternoon, I breathed for a while after humility, and holiness; but at night, in conversation with Mr. B. and Mr. Ward, I again discovered a passionate spirit. Lord, save me from presumptuous sins, that they may not after all get the dominion over me. What matters it to me, that I seem to engage in plans for the conversion of the heathen, if I do not teach myself! When I considered myself a solitary unconnected being, hastening through the world, I think I was more patient, less self-willed. Have the thoughts of marriage already injured me? The Lord save his perverse creature from every snare.

16. Was full of joy and praise this morning, but yielding to the snares of sin afterwards brought a cloud of guilt and shame; and in the evening, though my conscience was sprinkled with the blood of Jesus, yet I could only walk carefully and mournfully. I never had a more fair opportunity of comparing the pleasures of sin and holiness than this day. In the morning, I was saying to myself, 'Now how sweet and happy is this frame; can any thing on earth equal it? Let me see the extreme folly of giving way to sinful thoughts.'

Yet after all this happy experience, and these reasonings, I did give way to certain sinful imaginations; and though it was but as it were for a moment, my joys fled, and I could recover them no more for the day. I bless the Lord, that thus he teaches me the evil of sin; and I bless and adore his patience, that bears with so much wickedness and perverseness. Marshman said so much of the necessity of my remaining at Calcutta, that though I was not nearly convinced, I was made somewhat uneasy by distraction. Found relief where only I ever find it, in prayer that God would give me that peace which passeth understanding. It is a pleasure to "cease from man, whose breath is in his nostrils."

19. Writing and reading with moonshee, but made little advantage of the time; less under the power of corruption. In the evening had a long conversation with Marshman, on the expediency of my fixing at Calcutta, on account of its being the seat of influence. He was very earnest as usual. His arguments are these; That very many would probably be converted under my ministry: That I should be able to form and perpetuate a society for superintending missions: That the nearness of the Baptist Missionaries at Serampore would be of mutual advantage for counsel and encouragement: That there would be a more ready communication with England: That I might be of use in aiding and directing bodies of missionaries, who might be brought to Serampore; and that I might more advantageously pursue oriental learning; but that if I went up the country, all my usefulness would be confined to my individual labours; that it would be two years before I could be understood; that many more

years would elapse before success; that with all this, I should probably droop and lose my spirits. I was much perplexed, and so excited that I could get little sleep.

21. Writing, and employed with moonshee. Went on with Marshman and his assistants in the Hindoostanee gospels. A large Cobra-di-Capella was brought to me, which had been taken in the walks; a person would not survive the bite two minutes, I was told. How constant is the preserving providence of God! and by how small means he can suddenly transport us into eternity!

22. Read several papers of Mr. B——'s on missionary subjects, and wrote down a vocabulary of Cashmerian words. Heard of the arrival of two new missionaries, for which I feel thankful, but found at night that I have very little of a missionary spirit. It is an awful and arduous thing to renounce every affection to earthly things, so as to live for another world.

25. Called on Mr. Limerick and Mr. Birch; with the latter I had a good deal of conversation on the practicability of establishing schools, and uniting in a society. An officer who was there, took upon him to call in question the lawfulness of interfering with the religion of the natives, and said that at Delhi the Christians were some of the worst people there. I was glad at the prospect of meeting with these Christians. The Lord enabled me to speak boldly to the man, and to silence him. From thence I went to the Governor-General's levee, and received great attention from him, as indeed from most others here. Perhaps it is a snare of Satan to stop my mouth, and make me unwilling to preach faithfully to them. The Lord have mercy, and quicken me to diligence!

26. Employed all day in writing. At night Marshman came, and our conversation was very refreshing and profitable. Truly the love of God is the happiness of the soul! My soul felt much sweetness at this thought, and breathed after God. At midnight Marshman came to the pagoda, and awakened me with the information, that Sir G. Barlow had sent word to Carey, not to disperse any more tracts, nor send out more native brethren, or in any way interfere with the prejudices of the natives. We did not know what to make of this; the subject so excited me, that I was again deprived of necessary sleep.

28. Enjoyed much comfort in my soul this morning, and ardour for my work; but afterwards, consciousness of indolence and unprofitableness made me uneasy. In the evening Mr. Marshman, Ward, Moore, and Rowe, came up and talked with us on the Governor's prohibition of preaching the Gospel, &c. Mr. Brown's advice was full of wisdom, and weighed with them all. I was exceedingly excited, and spoke with vehemence against the measures of government, which afterwards filled me justly with shame. (See Memoir, p. 189.)

29. Passed the morning in writing sermon, afterwards with moonshee; both morning and evening felt much humbled. I felt a sort of pleasure in being despised and slighted by all mankind. Moonshee was telling me of the danger of preaching in any part of India beyond Benares, where the country had not been long in the possession of the English. I was somewhat intimidated, and dejected at the thought of a violent and cruel death. But oh, how sweet did every comfortable passage in the word of God appear, while reading it under this impression! He is my friend who is exalted as head over all.

31. (Sunday.) Preached in the morning at the new church, on the condemnation of the law, from Rom. iii. 19. There was much solemn attention, and my spirit was lifted up above the concern of men's opinions.

*Serampore, Sept. 1. 1806.*

MY DEAREST LYDIA,

With this you will receive the duplicate of the letter I sent you a month ago, by the overland dispatch. May it find you prepared to come ! All the thoughts and views which I have had of the subject since first addressing you, add tenfold confirmation to my first opinion ; and I trust that the blessed God will graciously make it appear, that I have been acting under a right direction, by giving the precious gift to me and to the church in India. Many, many months must elapse, before I can see you, or even hear how you shall determine. It is a consolation to me during this long suspense, that had I engaged with you before my departure, I should not have had such a satisfactory conviction of its being the will of God. I am very happy here in preparing for my delightful work ; but I should be happier still, if I were sufficiently fluent in the language to be actually employed ; and happiest of all, if my beloved Lydia were at my right hand, counselling and animating me. I am not very willing to end my letter to you ; it is difficult not to prolong the enjoyment of speaking, as it were, to one who occupies so much of my sleeping and waking hours ; but here, alas ! I am aware of danger ; and my dear Lydia will, I hope, pray, that her unworthy friend may love no creature inordinately.

It will be base in me to depart in heart from a God

of such love as I find him to be. O that I could make some returns for the riches of his love! Swiftly fly the hours of life away, and then we shall be admitted to behold his glory. The ages of darkness are rolling fast away, and shall soon usher in the gospel period, when the whole world shall be filled with his glory. Oh my beloved sister and friend, dear to me on every account, but dearest of all, for having one heart and one soul with me in the cause of Jesus and the love of God, let us pray and rejoice, and rejoice and pray, that God may be glorified, and the dying Saviour see of the travail of his soul. May the God of hope fill us with all joy and peace in believing, that we may both of us abound in hope through the power of the Holy Ghost! Now, my dearest Lydia, I cannot say what I feel—I cannot pour out my soul—I could not, if you were here; but I pray that you may love me, if it be the will of God; and I pray that God may make you more and more his child, and give me more and more love for all that is Godlike and holy,

I remain, with fervent affection,

Your's, in eternal bonds,

H. MARTYN.

*Sept. 2.* Employed in writing letters to England. My heart seemed to be kindled with love to God while writing to Lydia, but I know not how far it was pure.

3. Marshman talked to me a good deal of the jealousies and envies of the different missionary societies, till I was quite harassed, and even disgusted with the accounts. Oh what mischief to the cause of God will Satan produce from this! Oh how tiresome it is to look to men, and think of men, and their plans! Oh



let me walk more and more alone with the holy God, and in his light and love walk humbly in the appointed path through the world, and long to depart and be with Christ, which is far better !

4. Tried with violent temptation. I can see no fit emblem of my soul, but the burning bush. I may well be amazed, at the close of each day, that I am not given up to the power of Satan and sin. God inwardly supports my soul, and Christ fulfils his precious word ; “ my grace is sufficient for thee.” Had much discussion with moonshee about religion. Heard at night from Mr. B. that some people were much stung with what they heard from me on the last Lord’s day. Would that they were pricked to the heart and would cry for mercy ! I feel them to be much upon my heart ; and oh that I had love to cry for them more fervently !

8. Left Calcutta before day, and went to Serampore. Was exceedingly oppressed in my spirits, that the cause of Satan and lies should be suffered to prevail. At night, my soul found it solemnizing and composing to view death near at hand. Alas ! how insignificant, how short-lived are the cares of men, the opposition of the enemies of the church, and the sufferings she undergoes !

11. Came up to Serampore in the morning. Two of the missionaries came at night, and talked with us a long time, till late, about their plans, &c. in consequence of the police having ordered the two new missionaries to return home. I was quite wearied with hearing of religion only in its outward circumstances, and longed to hear a word from a broken-hearted soul, who had never heard the name of mission !

12. In a sorrowful state of mind, arising more from bodily causes than inward conflict; and therefore my soul found more pleasure in God than in any person or thing. Wished only to fulfil as a hireling my day, and then to bid adieu to a world so full of vanity and vexation of spirit. Marshman and Captain Wickes dined with us, but I had no inclination to join in the conversation. Oh how much talking is there to little purpose! I am tired with speculations, and making remarks upon missionary things; I want to be doing, and not till then shall I be satisfied.

13. By reading and thinking a little on Psalm cxlv. my soul was kindled into more love and joy than I generally experience; and our conversation was in some degree spiritual and refreshing. Heard of the arrival of Corrie and Parsons at Madras, and of my appointment to Dinapore.

Sept. 14, 1806.

MY DEAR SARGENT,

It is now four months since I landed in this country, but I have seen little more of it than what lies between Serampore and Calcutta; and the little time that can be spent out of doors affords very small opportunities of acquiring local knowledge. My whole employment is preparing sermons and learning the language. I have grievous complaints to make, that the immense work of translating the services into the language of the East is left to Dissenters, who cannot in ten years supply the want of what we gain by a classical education \* \* \* \* \* Suppose D. F. &c. would devote ten or fifteen years of their lives in this country to the sole work of getting the Scriptures

translated into some of the languages of the East, they might accomplish it easily, and they would very soon be able to superintend the learned natives who should be employed in the work. Were not the zeal of our forefathers almost evaporated in these times, a body of pious and learned young clergymen would come forth with joy to so glorious a work \* \* \*

\* \* \* \* \* You address me as a missionary, and as if there were hardships in my way—externally there are none, except temptations may be called so, as perhaps they ought to be. The air is so soft and serene, that you might sleep at night under a tree, and maintenance so easy, that a wholesome meal may be purchased for a farthing or two.

I am this day appointed to Dinapore, in the neighbourhood of Patna.

With great regard, I remain, my dear brother,  
Sincerely your's,

H. M.

15. Still unwell, and found it hard to fix my thoughts in prayer. My heart was wounded again at finding the necessity of tearing the affections away from the creature. Oh what a state is human life become from the corruption of the heart! If affliction be our lot, the soul must pause at the pain; if otherwise, the heart cleaves to an idol, and then causes the pain of separation. Passed much of the afternoon in reading a series of newspapers from England. How affecting to think, how the fashion of this world passeth away! What should I do without Christ as an everlasting portion! How vain is life, how mournful is death, and what is eternity without Christ! In the

evening, Marshman and Ward came to us. By endeavouring to recollect myself as before God, I found more comfort, and was enabled to shew more propriety in conversation.

17. At night, while I was at the missionaries', Mr. Chamberlain arrived from up the country. Just as we rejoiced at the thought of seeing him and his wife, we found she had died in the boat! I do not know when I was so shocked; my soul revolted at every thing in this world, which God has so marked with misery—the effect of sin. Marriage seemed terrible! by exposing one to the agonizing sight of a wife dying in such circumstances.

21. (Sunday.) Preached at the New Church from Rom. iii. 19, 21, on Justification by Faith, and vindicated myself, by shewing that all that I had advanced was agreeable to the Church of England. The sermon had the effect of convincing, or at least, of shutting the mouths of gain-sayers. The Lord enabled me to feel what I told them, when I said, “To me it is a small matter to be judged of you, or of man’s judgment.” I felt great indifference about every thing in the world. At night preached on Acts xvi.—the jailor’s question; but felt less than I ever did when preaching on that subject. Thus God in love shews his ignorant and vain creature, that it is “Not by might, nor by power, but by my spirit.” After church my soul was full of joy and love, especially when three of the missionaries joined us. I longed that we might have no conversation but what was spiritual.

24. Went down to Calcutta with Mr. Brown and Corrie, and found letters. My affections of love and joy were so excited by them, that it was almost too

much for my poor frame. My dearest Lydia's assurances of her love were grateful enough to my heart—but they left somewhat of a sorrowful effect, occasioned, I believe, chiefly from a fear of her suffering in any degree, and partly from the long time and distance that separate us, and an uncertainty if ever we shall be permitted to meet one another in this world. In the evening the Lord gave me near and close and sweet communion with him on this subject, and enabled me to commit the affair with comfort into his hands. Why did I ever doubt his love? Does He not love us far better than we love one another?

25. In the afternoon read with moonshee; enjoyed much of the solemn presence of God; the whole day had many happy seasons in prayer, and felt strengthened for the work of a missionary, which is speedily to begin; blessed be God! My friends are alarmed about the solitariness of my future life, and my tendency to melancholy; but, oh my dearest Lord! thou art with me; thy rod and thy staff they comfort me. I go on thine errand—and I know that thou art and wilt be with me. How easily canst thou support and refresh my heart!

*Serampore, Sept. 1806.*

How earnestly do I long for the arrival of my dearest Lydia! Though it may prove at last no more than a waking dream, that I ever expected to receive you in India, the hope is too pleasing not to be cherished, till I am forbidden any longer to hope. Till I am assured of the contrary, I shall find a pleasure in addressing you as my own. If you are not to be mine, you will pardon me; but my expectations are greatly encouraged by the words you used when we parted at

Gurlyn, that I had better *go out* free, implying, as I thought, that you would not be unwilling to follow me, if I should see it to be the will of God to make the request. I was rejoiced also to see in your letter that you unite your name with mine, when you pray that God would keep us both in the path of duty—from this I infer that you are by no means *determined* to remain separate from me. You will not suppose, my dear Lydia, that I mention these little things to influence your conduct, or to implicate you in an engagement.—No, I acknowledge that you are perfectly free—and I have no doubt that you will act as the love and wisdom of our God shall direct. Your heart is far less interested in this business than mine, in all probability; and this on one account I do not regret, as you will be able to see more clearly the directions of God's providence.

The commander-in-chief has at last appointed me to the station of Dinapore, near Patna; it is not exactly the situation I wished for—though in a temporal point of view it is desirable enough. The air is good, the living cheap, the salary £1000 a year—and there is a large body of English troops there. But I should have preferred being near Benares, the heart of Hindooism. We rejoice to hear, that two other brethren are arrived at Madras on their way to Bengal, sent, I trust, by the Lord, to co-operate in overturning the kingdom of Satan in these regions. They are Corrie and Parsons, both Bengal chaplains. Their stations will be Benares and Moorshedabed—one on one side of me, and the other on the other. There are also now ten Baptist missionaries at Serampore. Surely good is intended for this country!

I have been just interrupted by the blaze of a fune-

ral pile, within a hundred yards of my pagoda—I ran out—but the wretched woman had consigned herself to the flames before I reached the spot—and I saw only the remains of her and her husband. O Lord, how long shall it be? Oh! I shall have no rest in my spirit, till my tongue is loosed to testify against the devil, and deliver the message of God to these his unhappy bond-slaves. I stammered out something to the wicked Brahmins about the judgments of God upon them for the murder they had just committed; but they said it was an act of her own free will. Some of the missionaries would have been there, but they are forbidden by the governor-general to preach to the natives in the British territory. Unless this prohibition is revoked by an order from home, it will amount to a total suppression of the mission.

I know of nothing else, that will give you a further idea of the state of things here. The two ministers continue to oppose my doctrines with unabated virulence; but they think not that they fight against God. My own heart is at present cold and slothful. Oh that my soul did burn with love and zeal! Surely, were you here, I should act with more cheerfulness and activity with so bright a pattern before me. Continue to remember me in your prayers, as a weak brother—I shall always think of you as one to be loved and honoured.

H. MARTYN.

27. Mr. Chamberlain breakfasted with us; I was much and agreeably surprised with his Christian simplicity and remarkable zeal. He talked to us a good deal in an encouraging and instructive manner: by

irregularity in prayer and reading, lost much of my comfort. Rode out on the course in the evening with Parsons, and had some useful conversation with him.

*October 1.* Reading with moonshee and preparing sermon; found great cause to pray for brotherly love. Preached at night at the Mission Church on Ephes. ii. 4. Had a very refreshing conversation with Corrie afterwards; we wished it to be for the benefit of two cadets, who supped with us, and I hope it will not be in vain. May the Lord be pleased to make me act with a single eye to his glory! How easy it is to preach about Christ Jesus the Lord, and yet to preach oneself!

5. At night Corrie preached instead of Parsons, on John ii. 1, 2. During the whole of this evening's ordinance, my soul felt the greatness and glory of God. How little did I ever know of his great glory! with what irreverence do we pray, and speak the awful name! My soul was astonished at the patience of God in bearing such insults as he must do from the best. But all the salvation of men is a miracle of grace; God will shew what he can do by Jesus Christ.

8. My time much taken up with settling my affairs, though my mind through mercy not much distracted. At night I preached at the Mission Church, on Isaiah lii. 7. "How beautiful on the mountains, &c." Was much grieved and ashamed at the extreme coldness, with which I could speak on so precious and delightful a text. We had some useful conversation after church with the cadets at supper; and after they were gone, we endeavoured to fix on some plan of constant communication with one another.

12. (Sunday) Corrie preached at the New Church, on Gal. vi. 14. "God forbid that I should



glory," &c.—God be praised for another noble witness to his truth! (Memoir 190.) Mr. Edmond came to take leave, and shewed me some letters from some pious soldiers, stationed at Muttra and Cawnpore. The awful fall of one of them occasioned a melancholy apprehension in my own soul, lest I also should fall into the same condemnation. Lord, save thy servant from presumptuous sins. Took my leave of the saints in Calcutta in a sermon on Acts xx. 32. But how very far from being in spirit like the great Apostle!

15. Took my leave of the family at Aldeen in morning worship; but I have always found my heart most unable to be tender and solemn, when occasions most require it. About sun-set we walked to Chander-nagore, where we waited at an hotel, till the boats came up. With the French host I found a liberty I could not have hoped for in his language, and was so enabled to preach the gospel to him. There are two Italian monks in this place, who say mass every day. I wished much to visit the fathers, if there had been time. A person of Calcutta, here for his health, troubled us with his profaneness; but we did not let him go unwarned, nor kept back the counsel of God.

16. Walked on to Chinsurah: there we breakfasted, and dined with Mr. Forsyth, the missionary. We all enjoyed great happiness in the presence and blessing of our God. Mr. Forsyth came on with us from Chinsurah, till we stopped at sun-set opposite Bandell, a Portuguese settlement, and then we had divine service. I prayed and found my heart greatly enlarged. After his departure our conversation was suitable and spiritual.

17. My dear brethren, on account of the bad weather, were obliged to leave me to-day. So we spent the

whole morning, &c. They went away in their boat, and I was left alone for the first time, with none but natives. (See Memoir, p. 193, to Oct. 23, p. 198.)

23. Dispatched my hurkaru to Cutwa, to give notice of my arrival to Mr. Chamberlain. In the evening, arrived there, and spent some hours at his house, built of bamboo, in the centre of a solitary garden. Every thing was calculated to inspire melancholy. In the garden behind there was a white circular building. I asked, What is that? The tomb of my first dear wife. I strenuously recommended him to demolish it. He had evening worship in Bengalee, with two converted natives, and with his servant and mine. I received from him Ram Boshoo's tract against the Brahmins, and a Bengalee hymn book. At night he walked with me to my budgerow. After breakfast he read and prayed; he gave me a particular account of his own call to the work of a missionary. Before we parted in the afternoon, we sung, and I prayed. As we were approaching the place where he intended, after leaving me, to preach, the tow-rope broke, and we were carried down the stream, &c. (See Mem. p. 198--218.)

*Berhampore, Oct. 27, 1806.*

MY DEAR SIR,

I have enjoyed uninterrupted health and spirits through divine mercy till to-day. \* \* Why did not I write from Gazipore? Why because, Sir, I could hear of no such place. I was rather anxious about your little boat the day you left me, it blew so violently. As soon as you were out of sight, the men laid down the rope, and would not track any more for the day. The budgerow made a good deal of water by beating

about on the ground, but I am happy to say, she has not leaked since.

24. Mr. Chamberlain came on with me to a village called Serampore. We passed the time in reading and mutual prayers for one another, and for you all. Thus once more I received that refreshment of spirit which comes from the blessing of God on Christian communion. Remember me most affectionately to all.

I remain, your's most truly,

H. MARTYN.

*To the Rev. D. Brown. Calcutta.*

*Monghir, November 17, 1806.*

MY DEAR SIR,

I am now within eight days of my journey's end, and blessed be God, in perfect health and spirits. This mode of travelling is so very agreeable, that I could almost wish I had farther to go. At the different villages through which I have passed, I have never been able to leave a tract, except by forcing one or two upon a man, till Saturday at Jangheera when I stood in the bazaar and gave away a good many. Last night at another village finding as usual that no one could read, I inquired if there was no Brahmin—There was, but he was gone to another town—Then give him these when he comes back, said I, putting into his hand a few tracts. This morning we visited the hot spring in our way to this place. After examining the waters and listening with due attention to the legendary tale, I felt a desire of leading some of these lame and impotent folk to our Bethesda, and so began to question the Surdar Brahmin; but they all spoke a language different from mine. I see from this, and numberless

other instances, that I shall have almost a new language to learn, in order to be intelligible to the lower Hindoos. But to return ; not finding utterance, I began to speak to them by means of Marshman's paper, and gave away a great number of tracts. They followed me to the budgerow, and there I gave some Testaments. My fame arrived here before me, and some men had travelled on from the spring, having heard that Sahib was giving away copies of the Ramayon ! I told them it was not the Ramayon, but something better, and parted with as many or more than I could spare. One poor fellow, who was selling gun-rods, begged and intreated me for one, after I had refused to give any more, even with tears. So, I could not hold out—when he got it, he clasped it with rapture, still thinking it to be the Ramayon. Thus, the word of God gets the honour which belongs to it, from persons who do not intend it, as our Saviour on the cross had his proper titles superscribed by a person who meant no such thing. They scorned the tracts because they were small—all wanted a bura kitab.

At Rajemahl, I met with some of the hill people, and took down in writing a few names of things in their language—*abba* is father. My employment at this time consists chiefly in arranging and writing on the parables ;—these I hope to have ready by the time the children of the schools are able to read—and in translating the Acts with moonshee, who takes great delight in this work. Sanscrit sleeps a little, though I am daily more convinced of the absolute necessity of it in order to know the country Hindoostanee. I wish Marshman would say whether we can be of any use in helping forward the translations by taking any part.

Diffusion of the Scriptures must be our great engine. Happily our enemies do not equal us in generosity—no Korans or Ramayons to give away.

Let me beg you to send me all the *texts* that are given out at the two churches. The delightful intelligence your letter contained about the prosperity of ministers and people continue to refresh my soul, and the kind remembrances of me which so many of them make in their prayers are, I believe, drawing down the supplies of grace which I need. Dear little George and Hannah I will endeavour to remember as you desire. May the Lord take them for his own !

My most affectionate love to all the church which is in your house. Greet them that love us in the faith.

I remain, my very dear sir,

Your's, in everlasting bonds,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

28. Removed in the afternoon to the barrack. Throughout the day greatly depressed in spirits, but in my evening walk my drooping soul was visited in meditation by a gracious God. He taught me to see more clearly, that I was now brought to act in the presence of God and Christ, and a great cloud of witnesses ; that the more closely I walked with God, the more unconcerned I should be about the opinions of men, whose behaviour sometimes cuts me to the heart ; that I should still be a sweet savour unto God, in them that perish, and that very soon I should be removed to that happy place, where there are none but saints. Reading Hart's hymn on Gethsemane, I felt very tenderly affected. The Saviour seemed to be before me,

in all his woes, a man of sorrows, and acquainted with grief. How little have I ever known of his spirit ! Oh, henceforward let me live with Christ alone.

29. Employed in hearing translation, writing to Mr. Brown, and writing a sermon on a parable. In this latter was much assisted. Oh, I know the more I undertake to do for God, the more I shall be assisted to do for him. Was in general much dejected through fear and unbelief ; but in my evening walk, was enabled to keep near to God, in comfort and peace.

*Dinapore, Nov. 29, 1806.*

MY DEAR SIR,

Having met with nothing worth mentioning since I last wrote to you from Monghir, I sit down to mention merely, that I arrived here in safety on the 26th. I wished to be able to tell you that I was comfortably settled, and *that* has been the occasion of my delay. The bustle is now over, and I am now quietly seated in my apartments at the barracks, which I have taken at 50 rupees a month ; but General Clarke tells me I must not stay here, but get into others differently situated before the hot season. It is hot even now ; I can scarcely bear anything on me at night, though in the budgerow I passed many a cold night for want of clothes. General Clarke has been exceedingly civil. On Monday I propose going to Patna to consult with Mr. Gladwin about getting a good pundit, for I find Gilchrist's Hindoostanee is too fine to be understood by any but the servants of the English. A Hindoo may be probably able to teach me something of the language of the villages. Even my own Hindoostanee I speak with greater hesitation than ever, insomuch that

I feel reluctant in uttering a single sentence ! yet I find by the translation that I write it more correctly. The sight of the multitudes at Patna, and on the banks toward this place, filled me with astonishment and dread, from which I have not yet recovered ; and the crowds in the bazaar here have had no tendency to diminish it. What shall be done for them all ? I feel constrained to pray, and to beg your prayers, for a double, yea, for a tenfold portion of the Spirit to make me equal to my work. There are four hundred European troops here, and forty-five officers. The sight of these men recalls the sorrowful remembrance of what I endured on board ship from my disdainful and abandoned countrymen among the military ; they are “ impudent children and stiff-hearted,” and will receive, I fear, my ministrations, as all the others have done, with scorn. Yet we are unto God a sweet savour even in them that perish.

Let me know when a ship is to sail for Europe, that I may get my letters ready, though I confess I am very loth to give an hour to letter-writing, when life is slipping away, and I have done nothing yet towards this immense work. When you are certified of my arrival here, I shall hope for letters to be flowing in from all quarters. But I forget the resolution recorded at the top of the page. I remember you all affectionately, but not so much so as I ought. A brand plucked from the burning ought to love and honour the people of God more. Mrs. Brown and the children have a constant place in my prayers. My kindest love to them all. May the Lord be with my two dear brethren under your roof, and strengthen their hearts and their hands ! so will they work won-

ders. Remember me very kindly to all the missionaries, and all the church at Calcutta.

I am, my dear friend and brother,

Yours most sincerely,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

30. (Sunday.) (Memoir 224.) After spending some comfortable hours in reading and prayer, in my rooms, I went to the hospital and had some conversation. One of the men was exceedingly disrespectful, but through grace I maintained my temper perfectly; there were several books among them, but none religious. After dinner I carried them eight or ten; read the service for the sick, and the first part of Doddridge's Rise and Progress, which was much attended to. Walked in the evening with moonshee, and was surprised to find how similar the disputes among the Mahometans about faith and works are to our own. He perfectly agreed in the truth, that all men are sinners alike before God, and that all must be saved in a way of mere mercy. Nothing but the exercise of continually stirring up myself to diligence, could have kept me from dejection to-day; but I prayed that I might do my work with pleasure, and never even wish it to be other than God had appointed it; and though I am far enough from that spirit, a blessing attends the very prayers for it.

*Dec. 1.* Early this morning, I set off in my palanquin for Patna, and was much strengthened inwardly by reading the account of God's delivering his people from Egypt. I wish to believe, that he will marvelously interfere for the deliverance of his elect, in these



lands. Arrived at Mr. G.'s at the fort in Patna about noon, and passed most of the day with him very agreeably. He was free and communicative on the subject of religion, and I felt greatly rejoiced in believing, that there was still grace in his heart. Something brought the remembrance of my dear Lydia so powerfully to my mind, that I could not cease thinking of her for a moment. I know not when my reflections seemed to turn so fondly towards her; at the same time I scarcely dare to wish her to come to this country. The whole country is manifestly disaffected. I was struck at the anger and contempt, with which multitudes of the natives eyed me in my palanquin.

2. Having collected what information I could obtain about the schools in Patna, and desired Mr. G. to get a palanquin for me, I left Patna, and in my way back called on Mr. D., the Judge, and Mr. F. at Bankipore. Mr. F's conversation with me about the natives was again a great trial to my spirit. (Memoir 221.) If I am not much mistaken, sore trials are awaiting me from without. Yet the time will come, when they will be over. Oh what sweet refuge to the weary soul does the grave appear! There the wicked cease from troubling, and there the weary are at rest. Here every man I meet is an enemy; being an enemy to God, he is an enemy to me also on that account; but he is an enemy too to me, because I am an Englishman. (Memoir 223.) Reached Dinapore about the middle of the day; at the bottom full of despondency and unbelief, though upheld, as it were at the moment of falling, by the hand of God. "When I said my foot slippeth, thy mercy, O Lord! held me up."

*Singapore, Dec. 3, 1806.*

MY DEAR SIR,

From a solitary walk on the banks of the river, I had just returned to my dreary rooms, and with the reflection that just at this time of the day I could be thankful for a companion, was taking up the flute to remind myself of your social meetings in worship, when your two packages of letters, which had arrived in my absence, were brought to me. For the contents of them, all I can say is, bless the Lord, O my soul! and all that is within me bless his holy name! The arrival of another dear brother, and the joy you so largely partake of in fellowship with God and with one another, act as a cordial to my soul. They shew me what I want to learn, that the Lord God Omnipotent reigneth—and that they that keep the faith of Jesus are those only, whom God visits with his strong consolations. I want to keep in view, that our God is the God of the whole earth—and that the heathen are given to his exalted Son, the uttermost parts of the earth for a possession.

I have now made my calls, and delivered my letters, and the result of my observations upon whom and what I have seen is, that I stand alone. Not one voice is heard saying, I wish you good luck in the name of the Lord; not one kind thought towards me for the truth's sake. Monday I went without any introduction to Mr. G. and by the influence of your name found a very kind reception; I spent the day with him very agreeably, talking about Persian, Hindoostanee, &c., but chiefly about religion. He evidently did not speak about it merely in compliment to

me, for many times he chose the subject himself. He made me a present of his works, promises to get a good pundit; and what is best of all, has almost engaged to undertake a Persian translation of the New Testament. He begs to know if you have got chapter 13 of Matthew, which Mr. Chambers translated—and desires the missionaries to send him a copy of every thing they have printed. On my way back I called on the judge, and offered to come over to Bankipore to officiate to them on the Sabbath. They are going to take this into consideration.

I have found out two schools in Dinapore. The masters have waited on me with specimens of their Nagree writing—the Devu Nagree tracts they could not read at all—the common Nagree of the Testament they could make out pretty well. I shall set on foot one or two schools here without delay, and by the time the scholars are able to read, we can get books ready for them.

Since I began this letter, I have been chiefly thinking of Hannah. You have indeed good reason for supposing that God hath loved her. Dear child! if she should be at this time taken to his glory, I could almost envy her lot, in being removed from a world of sin and sorrow so soon. Give my love to her—I hope we shall see together that great and glorious day which Jesus has made.

I hasten to write a few lines to each of my brethren, who have so kindly remembered me—and therefore, I conclude. You do not mention Mrs. Brown in any of your letters—I do not know why; I am sure she sends her love to me. Believe me to be, my very dear sir, your's most affectionately,

H. MARTYN.

*December 6.* Employed in translation and parables. Moonshee walked with me in the evening, and tried my temper exceedingly by his Mahometan bigotry. I was obliged to lift up my heart to God continually, that he would enable me in patience to possess my soul. The only relief my spirit finds, while I witness the stubborn superstition of people, is to cast my care upon God. It is His own blessed cause.

7. (Sunday.) At 10 o'clock read the church service in one of the barracks, to a tolerable congregation, and preached on Luke x. 2. There was a very solemn attention, and if I am not mistaken, some of their consciences were touched. In the morning the Lord favoured me with a very happy season of prayer. Oh that I could always thus abide with God, apart from the world! "Great peace have they that love thy law." By the little I know, I am persuaded, that there is a peace which passeth all understanding, a peace such as Christ enjoyed himself, and such as he will give his people; but the rest of the day I could not maintain that sense of the Divine presence.

10. Began the work of translating the parables into the Bahar dialect. I left the moonshee and pundit together to execute it. The moonshee from his Rekhtu version explained it to the pundit, who accordingly wrote it down in the village dialect. The moonshee observed to me at night, &c. See Memoir, p. 224. While they were at work, I called on the two commanding officers of the native and European regiment here. The colonel I found to be a most intelligent man, who had seen a great deal of Europe and India. Knowing my object, he began to talk about the Christian churches he had seen, and gave me

a great deal of information about missions and Roman Catholic churches in all parts of India, of which I had no notion. I accordingly went to my quarters, and drew up a Latin letter, which I thought of sending to all the Roman Catholic missionaries round me, containing all necessary questions. Called at the hospital and barracks to inquire about the men who could sing. The pundit's question raises my hopes. It is an instance of the truth striking the mind. The Lord be praised, may he speedily make bare his holy arm ! A dream last night was so like reality, and the impression after it was so deep upon my spirits, that I must record the date of it. It was about Lydia ; I dreamt that she was arrived, but that after some conversation I said to her, ' I know this is a dream ; it is too soon after my letter for you to have come.' Alas ! it is only a dream ; and with this I awoke, and sighed to think that it was indeed only a dream. Perhaps all my hope about her is but a dream ! Yet, be it so ! whatever God shall appoint must be good for us both, and with that I will endeavour to be tranquil and happy, pursuing my way through the wilderness with equal steadiness, whether with or without a companion.

14. (Sunday.) Service performed by an after order, at 10 o'clock. The general was present, about twenty officers, and some of their ladies ; I preached on the parable of the tares of the field. In the evening it pleased the Lord to shew me something of the awful nearness of the world of spirits, and the unmeasurable importance of my having my thoughts and cares devoted to my missionary work. Thus I obtained peace.

15. At night dined with Colonel W. and met there

the society of Dinapore; never were hours so mis-spent. I had no conversation with them, but was witness to their general levity. In the morning my soul was seemingly in an enslaved state, but the third chapter of Revelation came home with awful solemnity to my soul; shall I lose my crown? No, I trust through grace at last to overcome, and rise conqueror over all.

17. My soul afflicted and solemn at the sense of exceeding sinfulness; and in morning prayer, had some melting of spirit; but these feelings were short-lived. Employed all day in writing on the parables. Having to attend a funeral for the first time, I looked round the monuments of the burying ground, and felt an unusual awe at the sight of these mementos of mortality.

18. Employed in going over the former parables with the moonshee, in order to collect Hindoostanee words. At night read Sadi with moonshee, and was not a little surprised at the pure truth being so remarkably written there, in chapter ii. : truly, the devil can make himself appear in the form of an angel of light, and teach scriptural truth as well as quote it, to serve his purposes. Yet I do not find any thing resembling pardon through Christ, and the gift of the Holy Ghost. Precious, precious salvation revealed in the word! "Thy righteousness is an everlasting righteousness, and thy law is the truth."

19. Morning frittered away by calling on the General, &c. I requested him to put a stop to the games on Sunday; as on the last Sunday I had spoken without effect to some men who were playing at fives. He referred to Colonel W. At night dined at Major Y.'s; I came away most grievously uneasy at

spending so much precious time so disagreeably. Yet this is the poor flock over which I am appointed. The Lord help me to care for them, while they are not caring for themselves !

21. (Sunday.) Preached to a good number, on 1 Cor. xi. 24—26 ; not much fixed attention ; the General and Dr. S. present. Officiated at the hospital, and found the men very attentive. Had a good deal of conversation with one of them, a shrewd sort of man, whose pertness, so offensive to one's proud feelings, I took as an exercise of patience and forbearance. He said he hated that methodistical way of talking about the heart, &c., but said, however, that it was an uncommon thing to hear any thing of this kind in India, and that after a few more Sundays, I should see some effect. Received a letter from the missionary at Boglipore, written in rather elegant Latin, and requesting assistance to get a pundit, as he had but just arrived in the country. In the evening, after a solemn season of prayer, I received letters from Europe, one from Cousin T——, Emma, Lydia, and others. The torrent of vivid affection which passed through my heart, at receiving such assurances of regard, continued almost without intermission for four hours. Yet in reflection afterwards, the few words my dearest Lydia wrote, turned my joy into tender sympathy with her. Who knows what her heart has suffered ! After all, our God is our best portion ; and it is true that if we are never permitted to meet, we shall enjoy blissful intercourse for ever in glory.

23. Set apart the chief part of this day for prayer, with fasting ; but I do not know that my soul got much good. Oh what need have I to be stirred up by the

Spirit of God, to exert myself in prayer ! Had no freedom or power in prayer, though some appearance of tenderness. Lydia is a snare to me ; I think of her so incessantly, and with such foolish and extravagant fondness, that my heart is drawn away from God : thought at night, can that be true love, which is other than God would have it ? No, that which is lawful is most genuine, when regulated by the holy law of God.

25. Preached on Tim. i. 15. to a large congregation. The general, and Drs. W—— and S—— were present, and the latter assisted at the administration of the Sacrament. Those who remained at the Sacrament were chiefly ladies, and none of them young men. My heart still entangled with this idolatrous affection and consequently unhappy. Sometimes I gained deliverance from it for a short time, and was happy in the love of God. How awful the thought, that while perishing millions demand my every thought and care, my mind should be distracted about such an extreme trifle, as that of my own comfort ! Oh, let me at last have done with it, and the merciful God save me from departing from Him, and committing that horrible crime of forsaking the fountain of living waters, and hewing out to myself broken cisterns.

28. (Sunday.) Preached on the parable of the pounds. There was a greater impression than I have yet observed ; Dr. S—— was present. In the afternoon, and at the hospital, there was great attention, while I went on with Doddridge. But I had reason throughout the day, to groan at my own formality ; was favoured with a precious season of prayer in the evening.

29. Reading some of the Epistles of St. John, to my moonshee, he seemed to view it with great con-



tempt ; so far above the wisdom of this world is its divine simplicity : it is only when the soul is full of love, that it can use the language of St. John. Some fiery darts of infidelity were shot into my mind by Satan, but by grace the shield of faith received them. At night finished what I have been long about, the account of the incarnation, and passion, and the wisdom and necessity of it, and also a statement of the doctrine of the Trinity. My own heart was moved, by simply giving a narrative of the love and sufferings of Jesus ; and at night in prayer, my soul was raised above all doubts, and above all fears, whether this doctrine be true, and whether it shall be known throughout the earth. My heart was drawn forth to praise God for Christ, to praise Christ for his love, and I found comfort in repeating again and again, “ Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing ! ”

*January 1, 1807.* Seven years passed away, &c. See Memoir, p. 226. And since this year will determine whether Lydia shall be given to me or no, let the Lord order it, so that whatever the event be, it may be finally good for all souls ! Received this day a truly Christian letter from Mr. H. and was greatly delighted by it, especially by an extract which he sent me, from the company’s charter, authorizing and even requiring me to teach the natives.

2. Visited the place of the school to see how the building was going on, and in my way met many of the Europeans taking their evening exercise. They seem to hate to see me associating at all with the natives, and — gave me a hint a few days ago, about taking my exercise on foot. But if our Lord had always travelled

about in his palanquin, the poor woman, who was healed by touching the hem of his garment, might have perished. Happily I am freed from the shackles of custom ; and the fear of man, though not extirpated, does not prevail. In the morning in prayer breathed fervently after a submissive spirit. Alas ! when any measure of it is given to me, how seldom do I maintain it !

3. In heaviness through manifold temptations. Passed the morning in reading a work, of which a package had been sent here for distribution. Was grieved, and rather stumbled, that the cause of God and truth should be so oppressed by the wit and learning of the world. But at intervals my soul, triumphing, exulted that the gates of hell should never prevail against Zion, and consequently that the most formidable attacks shall do it no lasting harm.

4. (Sunday.) Preached on 1 Cor. vii. 29, 30. to a small congregation. Felt extremely weak and languid in body all day, and the thoughts of my heart exhibited sad proofs of native corruption. Less in pain about the outward opportunities of the enemies of the people of God. When shall I live in the spirit of my Lord, and instead of calling down fire from heaven, learn to overcome evil with good ?

8. Pundit was telling me to-day, that there was a prophecy in their books, that the English should remain one hundred years in India, and that forty years were now elapsed of that period. That there should be a great change, and they should be driven out by a king's son, who should then be born. Telling this to moonshee, he said : that about the same time the Mussulmans expected some great events, such as the coming of Dujjel, and the spread of Islamism over the

earth. The singular coincidence of the period of the accomplishment of these things, with the time at which, according to some, the millenium will begin, struck me very much, and kept that glorious day before my mind all the day. In the evening a letter came from Mr. Brown, which filled me with joy. How richly our God is blessing us! By thus causing his face to shine on those his ministering servants, let us hope that he is preparing joy for the benighted heathen.

9. Finished the exposition of the last of the parables. I feel great hope from this little work. The Lord graciously be pleased to grant his blessing to it! In the evening moonshee renewed the dispute about the Son of Man. He said one of the titles of Jesus in the Koran was, Kookoollah, whereas the name of the Son of Man was the most contemptible and base, and he said that he did not believe, that Jesus meant to speak of himself under that name. I was much encouraged by the ease, with which I was enabled to speak to him; we went on with the epistle of St John.

11. (Sunday.) Preached on the parable of the fig-tree. Great attention: I think the word is not going forth in vain. Major Young called afterwards, and with the most affectionate kindness begged me to visit them more. In the afternoon, read at the hospital. The steward, who had been an old soldier twenty-four years in India, begged me to get some instruction for his sons. On inquiry, I found he had been long stationed at Tanjore, and knew Swartz, Gericke, &c. that Mr. Kolhoff, Mr. Swartz's nephew, kept the school; and that Swartz baptized the natives, not by immersion, but by sprinkling, and with godfathers; and read the services both in English and Tamul. Felt

much delighted at hearing any thing about him. The man told me that the men at the hospital were very attentive, and thankful that I came amongst them. Passed the evening with great joy and peace, and in communion with God's people all over the world.

12. Began the exposition of parables with moon-shee. Rest of the day translating, and reading Lord Wellesley's notes on the Mahratta war; a report of a Mahratta chief having arrived at Bankipore with 12,000 cavalry, excited many thoughts about the danger I am in, as an Englishman. But blessed be the Lord, I found myself in perfect peace under God's dispensations, and even rejoiced at the prospect of death, though it should come to-night by the sword of a Mahratta.

13. Called on —, poor old man! I have never an opportunity of speaking for the good of his soul, surrounded as he is always by a troop of officers. I was glad to hear them talk of the natives, and express indignation at their bloody superstitions. Passed a great deal of time with Colonel and Mrs. Wade, conversing profitably and agreeably, on the subject of the natives. The colonel recommended my going much among them; he lent me an account in Portuguese of the discovery of the first Christians in India, and I sent him Mr. Udney's extract of the Company's charter. He had already written for a schoolmaster. (Memoir 229.) The pundit said, that several learned pundits accompanying him, had called upon him, and had expressed a wish to call upon me, after the account he had given of his master. I told him that, as soon as I could converse with them, I should be glad to see as many as he would bring. Pundit said, that the peo-

ple were glad at my building a school for the children ; that this was an act of great holiness. The people had said to moonshee, that if Sahib would endow an institution for the instruction of young men in their own shaster, that would be noble ; and I feel a little afraid, that they will object to sending their children, when they find what it is the scholars are to be taught. However, all things are in the Lord's hand. If I act with all the wisdom I can, He will undertake, direct, and prosper all endeavours to advance his kingdom! (Memoir, p. 230.)

14. Employed in the Sanscrit grammar ; Pundit said, that one of the Mahratta pundits was much delighted with the parables, and that the people often got about him while he was writing, and were equally pleased at hearing them. He said we were much nearer the Hindoo notions than the Mussulmans. The cause of this opinion proved to be our Saviour's conversation with Nicodemus, which he understood to refer to the Metempsychosis. However, I undeceived him, and in course of conversation endeavoured to create doubts in his mind about his superstitions. Finished the account of the Mahratta war ; and was affected even to tears at night at the awful desolations of war ; would that ambitious rulers would think, what it is to plunge souls by thousands into eternity !

9. Passed the morning with the moonshee and pundit, dictating to the former a few ideas for the explanation of the parable of the rich fool. When I came to say, that there was no eating and drinking, &c. in heaven, but only the pleasures of God's presence and holiness, and that, therefore, we must acquire a taste for such pleasures, the Mussulman was unwilling

to write, but the Brahmin was pleased, and said that all this was in the Puranus. At night the moonshee began a dispute which lasted for three hours and a half, on metaphysical subjects, and therefore unprofitable. It began from something I was dictating to him from the New Testament. He said, if all the world but the Jews were idolators, and unable to come to the knowledge of the true God, why would God punish them? I attempted to prove that they were inexcusable, because they might know God (keeping in view Romans i.) When I arrived so far as to prove, that there was necessarily an Almighty, wise, and good Being, omnipresent, he objected, that the four elements, or matter, might be that God. Before this was settled, we got to another subject, which took up most of the time; it was this; according to him, infidel philosophers held, that matter having been immediately produced by him who is everlasting, was necessarily everlasting too, and that therefore, this world would never be dissolved, nor would there be any day of judgment, &c. The proofs of this were so incontrovertible, he said, that Mussulman believers had no refuge, but in the divinity of the Koran which declared it. I could not possibly see, how the eternity of God gave a necessary eternity to his works, and he was surprised at my not comprehending a point, which was acknowledged on all hands. I told him how far I thought unassisted reason could go towards the discovery of a God, and said, that there must necessarily remain some doubt on the subject, but that no infidel philosopher could give satisfactory proofs of any opinions he held on it; and that with respect to matter, the same power which created it out of nothing, could

reduce it again to nothing, and that whether it was any of it to be annihilated, I did not know. Towards the close he said, ' why, what proofs can any one give of the truth of the Scriptures? pointing to the Bible : the contemptuous smile with which he said this, let me a good deal into the true state of his mind, which was manifestly that of a sceptic. He told me, that there were multitudes among them who believed in one God, but acknowledged no prophet. When he challenged me so confidently to produce my proofs, I told him of one which just occurred, and while I spoke of it he certainly felt confounded,—which was, that the prophets had spoken minutely of Jesus Christ hundreds of years before he was born. His reply to this certainly surprised me a good deal, after the acuteness he had discovered before ; it was this,—Conjurors were able to foretel events, not by the power of the devil, but merely by a science like algebra ; meaning astrology. I told him, that if he would bring me a man who would tell me what I should do the next day, I would give him fifty rupees. He seriously and confidently promised to do it.

24. Went to baptize the child of Captain S. at the house of Colonel G. both of them in the Mahratta service. There were no godmothers, but a Persian lady attended, drest with the pomp of eastern magnificence, covered with jewels and pearls. I found an opportunity of telling Captain S. of the sinfulness and danger of living in the way he did with a woman ; he took it very kindly. From Colonel G. I obtained much information about the Christian Church at Agra, Delhi, and Narwa.

25. (Sunday.) Corrie preached on Matthew vii.

23; a solemn warning to all there. The general was present. Received a letter from Padre Angelo, the Capuchin Missionary at Agra, giving an answer to all my questions. In the afternoon went to the hospital, and afterwards to the barracks. Was much comforted to hear that the men had great love for me. Found some men employed in preparing a theatre. With some indignation I put them to flight for a time. A Hindoo woman of the tribe of the Rajpoots, came with her husband, an English soldier, applying for baptism; but finding she knew nothing, I desired them to come again to me. A Persian, seemingly in concern about his soul, asked also to call on me on the morrow. We spent the evening in great comfort in divine services.

*Dinapore, January 29, 1807.*

MY DEAR SIR,

Your letter and Corrie arrived the same hour. We should have been still better pleased, had you been present yourself, comforting and edifying us as in times past. I cannot say how much I am pleased with the plan and objects of the association, and the manner in which it has been formed and conducted. I am sure it will serve as a perpetual stimulus to us all. But I have one fault to find. He that is at the head of it, has placed his name, I do not know where. It looks like the lowest place, only that the lowest place is very often the highest. You are saying, I know, *Nolumus Episcopari*; but, my dear Sir, we must have a head, and if you will allow yourself to possess no other claim to that place in our body, yet let at least the accidental circumstances of age and



seniority fix you there. "Let all things be done in order." I dare not be sanguine about our future proceedings, when the beginnings are thus disorderly. But enough of this. Corrie left me to-day. He preached here on Sunday on "Not every one that saith," &c. a solemn and awakening sermon. Some seemed more than ordinarily impressed, others scoffed. The General with whom we breakfasted next morning, was fretted, I think by this, and the former sermons he has heard. We dined also at Colonel W's and Major Y's; the latter behaves to me with the kindness of a father. The former was bred a Roman Catholic, and is therefore well disposed to favour missionary efforts. My intentions towards the heathen have become pretty generally known here; for notwithstanding my resolutions of silence on the subject, it has inadvertently slipped out. (See Jan. 29.) But every thing at present goes on smoothly. I became the tenant of a piece of ground, without asking anybody's leave; the school is nearly built; the book for their use will soon be ready, and the people all delighted with the generosity of the Padre Sahib, and the wisdom of his shaster. The expectation from prophecy is very prevalent hereabouts, that the time is coming, when all the Hindoos will embrace the religion of the English; and the pundit says, that in many places they had already begun. About Agra, and Delhi, and Narwa, in the Mahratta dominions, there are many native Christian families, as I hear from Colonel W., some officers lately in the Mahratta service, and letters I have lately received from the missionaries at Agra.

Pray always mention your family: hardly any subject now interests me more. I pray for them daily;

and now, wishing you all spiritual blessings in Christ Jesus, and fellowship in the common salvation, I subscribe myself, my dear Sir and brother, your unworthy companion in the kingdom and patience of Jesus Christ.

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

29. Dear brother Corrie went on his way; we parted contented, and happy that each was repairing to his proper place in the vineyard. My heart was rather more enlarged in prayer in our farewell season, than since he has been with me. Called in the evening on Sergeant H. about an affair, in which he has defrauded a native, who had made application to me. I found him a sick man, and a very wicked man, and spoke to him about his soul.

30. Pundit said with a great deal of unconcern, that the children would become Christians without doubt, and that when I knew a little of Sanscrit, the men would all come over; that the predicted time was arrived, when they should become like us, and that they had begun in many places. He inquired what was before Christ, and I gave him an account. I suspect that he will make some use of it, and fabricate some stories, and then tell me they are in the Purans. However, it appears to me that the fields are ripe for the harvest. The love and reverence of the people about this place for me are not diminished by their knowing, that the loss of caste is connected with the accomplishment of my object, which is a favourable sign. Read Asiatic Researches. In the evening had another discussion with Colonel and Mrs. W. but found no opportunity of speaking to the purpose; his conver-

sation was, however, as usual upon missionary affairs.

31. Dictated to-day. See Mem. p. 231. Confirmed in my suspicion of moonshee's scepticism on the subject of all the Scriptures, and therefore of the Koran too. Heard of the sudden death of a man at the hospital, and in the evening buried him. Oh, what an awful thought, that one committed to my care should have died without a private warning from me! how surely would all my guilt plunge me into the same destruction with him, and particularly blood-guiltiness, were not I permitted to trust in the death of Jesus! May the Lord in great mercy help me to be more fervent, and diligent, and faithful, to every soul amongst them! In the evening found my heart much drawn out in prayer for the English people here.

*February 1.* (Sunday.) Preached on Luke xi. 11—13. The congregation but small, on account of a cold wind; my own spirit tried by a disposition to levity, while ministering in the service of God, in reading, and prayer. Afterwards I found my soul more solemnized. Went to the barracks, where the theatres are preparing, to see if the men were at work again, and found them. After reasoning a little with them on their wickedness, I put them to flight. In the evening went to Colonel W. to desire his orders against such proceedings. I hoped also to be able to have some conversation with him on religion, as it was the sabbath, but my attempts were repeatedly foiled. He said that he kept his religion to himself. Found access to the throne of grace at night, and prayed against discouragement. The Lord will open a way before me, whenever he sees it necessary. I was much rejoiced at Colonel W.'s approval of my idea of having the service in Hindoostanee.

3. Warfare again with the moonshee ; I said, that washings and pilgrimages were of no use in cleansing the heart ; he would have it, that the entering of the temple at Mecca had a sanctifying effect. The arguments he had to offer for Islamism were in the miracles that Mahomet and his followers worked to this day. In the evening dined at Colonel W.'s, and was deeply affected at some symptoms of infidelity in Mrs. W. I spoke several times on the subject of religion to them, but the manner in which it was received damped all further attempts. (See Memoir, p. 233.)

4. Morning as usual occupied in the explanation of the parable, all that I had before written being useless. In the afternoon wrote to Padre Angelo, the missionary at Agra. In the evening began the Revelation with moonshee ; he was rather staggered at the proofs of the divinity of the Messiah, but endeavoured as usual to stifle his convictions, and in evil temper began to cavil at every trifle ; however, I said nothing, but let it remain with him. During my sorrowful reflections at night, occasioned by everything I see of the enmity of men against Jesus the Saviour, the text in John i. 11. was brought more forcibly to my mind, *He came to his own, and his own received him not.*

7. On the spread of the gospel over the world, Pundit observed to-day, that every one among them believed it, and that it would chiefly take place in the 5850 year of Kalu Joy. He prophesied, moreover, that in ten years there would be an European king in Delhi. About twenty days ago, he said, a Bengalee had appeared in Patna, singing about in the streets hymns in praises of Jesus ; but I could learn no tidings of him. In my evening walk, conversed about religion with a

man who wants to be my schoolmaster, and brought him at last to the dilemma, that if his own word were true, he would go to hell that night if he died. I hardly ever saw a person more struck with terror at the conclusion. Called on Major Y. at night, and from conversation about the heathen, whom he saw the necessity of converting, I was drawn to shew the guilt of man and the way of salvation. Mrs. Y. brought her father's Bible; I saw, from his marginal notes, that he had been a pious man, and I read the three first chapters to the Romans. Mrs. Y. seemed much impressed. Prayed with great hopes for her afterwards.

8. Preached on Matt. xi. 29. In the afternoon at the hospital, and afterwards in barrack. Could learn no more tidings of the Hindoo woman who had applied for baptism, except that she had parted from her husband. A man asked me for a Bible, and I had none to give him. In the evening an Irishman called, to confess, I believe, as he was a Roman Catholic. He staid two hours and a half, but I could see there was not the smallest degree of seriousness in him. Enjoyed a comfortable Sabbath in secret duties, especially in the afternoon, when remembering the churches of God over the world. Oh how shall I feel, when I come to appear before Him!

*February 9, 1807.*

MY DEAR SIR,

I am glad of the opportunity of asking you how you do. Really, Calcutta seems as far from me as England; and yet I suppose you cannot spare time to write to me oftener. If there were any one else in Calcutta to whom I could give commissions, I should not trouble

you ; but the cause of my present request is an urgent case ; I tell the men to read their Bibles, and they tell me they have no Bibles to read. Be so good as to purchase for me a few, and any other religious books : for I rejoice to see that they are wanted here. The ruling powers are kindly affected towards me still, except the general, who grows daily more and more cold ; chiefly, I have reason to believe, on account of what I have said about the natives. However, through grace, I am enabled to smile at contempt and opposition ; and I feel determined, the more I am opposed, the more vigorously to go forward. My school-room is finished, and schoolmasters applying from all quarters for the other schools I am expected to institute. If my pundit does not deceive me, which is very probable, it is the general opinion that the gospel will soon spread over the country. Deus faxit ! This opinion, whether founded, as they say, on their own prophetic books or not, may be a great means towards its actual fulfilment.

The married families whom, in compliance with their wish, I have visited, are now inviting me round ; perhaps also I shall think it expedient to pay the same compliment to the families at Bankipore, as they have expressed a wish for it. Love to you all.

Yours affectionately, ever,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

10. My Surdar hearer was imprisoned, &c. See Memoir. p. 234. Employed the moonshee in writing the service ; reached as far as the first Lord's prayer. In my evening walk, a moonshee from Delhi accompanied me. I explained the system of the gospel to

him, but he seemed not to take any notice of it. At night dined at ——'s; no one there but his own family and attendants, no conversation but what was trifling. I tried them with literary subjects, but in vain. Enjoyed much solemnity of soul through the day; but at night was oppressed by a sense of guilt, at not having conducted myself as a Christian minister in the company I had been in. Alas! how little is gained by the smallest conformity to the world!

11. Employed with the moonshee in parables. A Portuguese couple applied this morning for marriage, and not being able to speak English, I thought it quite necessary to draw up the church service in Hindoostanee, which by the help of the moonshee, I did. It was ready by the afternoon, and I accordingly married them in Hindoostanee. There were great numbers of the Portuguese, and half caste, who seemed much pleased. Went on with the Liturgy at night, and afterwards sat a considerable time at ——'s. He developed a system of villany, &c. (See Memoir, p. 235.) The same Roman Catholic soldier, and another who seemed rather a serious man, came. I read and prayed with them, and engaged them to come twice a week.

13. Was enjoying at times sweet repose in the near presence of my God, and a deliverance from perplexing concern about outward things. Employed still on the same subject with the moonshee, and the arguments for the necessity of an atonement, I think, the Mahometan cannot answer.

15. (Sunday.) Preached on Mark viii. 35, 36. The attention of the soldiers much roused, but it is a subject that has never given me much pleasure or comfort. Strove to remain afterwards steadily in commu-

nion with Christ, and was solemn in my feelings, but felt a sluggishness in duty. At night went to Colonel W. about a letter, and was detained a long time. I hoped to have talked about religion to him; but alas! I was forced by his conversation to speak about worldly things, to a degree that brought great guilt on my conscience. How can I preach to them about the sanctification of the sabbath, when I have been thus myself speaking my own words, and thinking my own thoughts? Oh, hide not thy face from thy miserable creature, O Lord! but restore unto me the joy of thy salvation!

*Dinapore, Feb. 21. 1807.*

DEAR BROTHER,

Your letter is in a mournful strain. It seems to be the way of Satan to cast us down on our first arrival. You know it was the case with me, and as you sent me a consolatory letter from Malda, so now I would repay your brotherly love, by praying the Lord to strengthen your hands and your heart: so always whether we be afflicted or comforted, I hope it will be for one another's comfort and salvation. I know how to sympathize with you at ——'s coldness. However, ere this I trust he has opened a little, and offered you a place in his house; if not, beware how you get into that hole of which you speak. You will be overtaken by the hot winds and suffocated. Every one speaks of the unhealthiness of Chunar. Your conversation with Mr. —— on missions was precisely such as I had with Mr. ——, a sort of candid representation of the utter impossibility of converting the natives. I trust God will soon prove all his enemies



to be liars. I rejoice in your determined silence on the subject of missions. When he is actually teaching in our schools, then they will believe the thing is practicable, and not before. My Dinapore school Mr. — has begun, and rooms are hired at Patna and Bankipore. My pundit and moonshee went together on this business. In Patna the people gathered round them in multitudes, and expressed a wish that I would have a school for teaching the Persian character also. I took the opportunity of sending them, while I was myself called away to marry a couple at Buxar. While you were writing to me I was within twenty hours of you, or less. My little parables go on, but the moonshee and pundit have both done making objections; and the pundit is far less pleased, since I have given him the way of salvation by Christ. He now says, they will never walk according to this. I have had a letter from dear Mr. Brown, which has overwhelmed me with shame. Such profound self-abasement makes me feel my own pride and hardness of heart greater than ever.

*To the Rev. D. Corrie.*

22. (Sunday.) Preached on John iv. 10. Was told at night by Major and Mrs. Y. that the congregation were much pleased. But I told them I was not pleased at hearing it: alas, I trust that I shall be enabled so to preach, as that their hearts may be pricked, or it is better I had never preached. At night the two soldiers came; I expounded and prayed with them.

23. Pundit, who had been talking the day before with a Mussulman, came with some new notions, and began to say, according to what he had heard, that

the Christians held up Christ, as the Hindoos did their Goroo, and called him the Son of God. In translating the beginning of the Litany at night, with the moonshee, he could not pretend, he said, to find a word for three persons, since he said it was death by their law, to say that there were three anything that were God. A conversation ensued, in which he said, that all God's attributes were grand, whereas Father and Son were mean and degrading; I explained as usual, that God was not literally Father and Son, as these terms are used among men, but were names used by God as the nearest, to express the relations subsisting between these two persons, and that the terms had moreover especial reference to the work of redemption. But that after all, the first question was, whether the books which spoke of this were a revelation or not; if they are, then every thing in them must be received. In this he fully acquiesced. And now, said he, how can you prove that this is a revelation? I reminded him of the text in Isaiah, he had been translating that morning, "To us a child is born," &c. a proof from prophecy. He asked, How can a child be my creator? Afterwards I asked him, what proof could be given of Mahomedanism. He brought forward for the first time this one, that Mahommed had challenged any man to produce a single Arabic verse like the Koran. I replied, that of all the Indian poets, one was the best. If that one had challenged any other to produce verses like his own, none could have produced them; but this would be no proof that he was sent by God, but only that he was the best poet. But I grow impatient with the awful blindness of man, till I am enabled to cast every care upon God. One thing I

feel, that seriousness in arguing with men, is of more use than the clearest arguments; because the former may lead them to concern for their souls, without which they laugh away every proof.

25. Major Y. told me, that all the people at Bankipore wanted to have me with them; and so does the Devil too; but I trust in my God that they are widely mistaken, if they think that they ever will. I fear that this liking to my company is another proof of my unfaithfulness in private: may I be taught by all these things, to be duly faithful, and instant out of season!

27. Went on with the parables and liturgy, and finished the sermon. Wrote to Mr. Brown, and felt my heart somewhat enlarged in love towards my brethren in the ministry, and the beloved saints, amongst whom I am not worthy to be numbered. In the evening dined at the general's with a party of officers. I felt afterwards that I do not make it sufficiently a matter of duty to employ my talent in company; for I think I possess sufficient versatility and influence to direct the conversation to something more useful than it is commonly upon.

28. Going on still in the work of the parables and liturgy. I read the epistles to the infant churches with much interest and desire. Oh, if it would please God to make bare his arm in this country, as aforetime in Greece and Rome, and plant some churches through the land! The outward work of making them change their profession, I do not think very difficult; but to make the heart of a native of India sincere, and disposed to act with Christian generosity and magnanimity, is the work of God indeed. Oh, may I wait upon the Lord for his direction at all

times, have an increase of faith and hope, a heart more disposed to labour and love, and a mind more given to prayer! So if I do not see the gospel garden planted in this wilderness, I shall still have a paradise in my soul. At night enjoyed a very sweet solemnity of soul. I felt but an anxiety, lest sin should come in, and interrupt my peace.

*March 1. (Sunday.)* Preached on Gen. vi. 22, but through all the service I was in a conflict from a return of my disposition to levity. My soul was overwhelmed with the sense of the horrid profaneness and guilt of this, and I was disposed to ask, why is not this thorn in the flesh taken from me? but alas! had I a true spirit of penitence at the time, I could never be tempted to this sin. In the morning the appointed hour for prayer for one another was a solemnizing season, and I found its effect all the day. In the afternoon at the hospital as usual, and in the evening my heart was blest with the refreshing presence of my God.

2. Struggling all day with evil temper and discontent, arising partly from bodily indisposition, but chiefly from the detection of a fraud in my moonshee. Went on with the parables and liturgy.

4. Read over the morning and evening service with moonshee again, and conversed, which took up most of the day. At night dined at Mr. A's. the party was very unaffected and agreeable, and if I had not been very dead, I might have been able to make the conversation useful; but at last they turned to cards, evidently with hesitation and shame.

8. (Sunday.) Preached on Daniel vi. 23, 24. In the afternoon at hospital began the Pilgrim's Progress. Through all the various duties of the day my heart was

sluggish and dark ; though at night with the two soldiers I was assisted in exposition and prayer.

*Dinapore, March 10.*

DEAR BROTHER,

My tongue is parched, and my hand trembles, from the violent onsets I have had this day with moonshee and pundit ; and now I hope to find some relief in communion with one, who does not deny the Lord who bought us. Ever since declaring the way by Christ, the serpent has thrown off the mask, not being able to conceal his hatred of the adorable name. Moonshee's contemptuous rejection of the truth has a tendency to dispirit me in this way. I reflect, that I shall never have the power of explaining so fully and so variously divine truths to any one, as I have to this man. News have also been brought to me that the school at Patna was at first filled with thirty or forty children, when the alarm spread, that Sahib was going to make them all Christians, and there are now only six or seven left. The schoolmaster went round to the parents, and very sensibly said to them, ' Has he made me a Christian ? when I am become one, then do you begin to fear ; ' and so the master now says, (fearing, I suppose, I should give up the concern,) that in a month or two after the approaching festivals of the Hindoos and Mahomedans, the school will begin to fill again. The same fear kept back the children from the school at Dinapore, till the pundit assured them there was no fear, and so brought eleven or twelve more. But observe, brother, how early Satan has begun to shew his opposition ! O wicked Spirit, Jesus has bruised thy head, and shall bruise

thee under our feet shortly ! Oh let us triumph in the victories of our exalted Lord !

I have just received intelligence, that similar troubles have broken out in Bankipore. The Zemindar who had engaged to let me have a place for a school has withdrawn his assent, from a fear that I am going to make them Christians. How shall I advise you to proceed, my dear brother—the Lord direct us !

*The Rev. D. Corrie.*

12. Went in palanquin to Bankipore ; called on the families there. In the afternoon I went on to Patna, and stopped at my school. No children there, nor the goroo, but the people quickly gathered in crowds. I then told them, it was not my intention to make them Christians, as they understood it, i. e. to leave caste and be baptized ; but to make them good men, and that if the parents would not send them, it was their fault, not mine. A worthless-looking young man said, ‘ there was no objection to being a Christian, if Sahib would give pice.’ After staying some time with Mr. G. I returned to Bankipore, and looked at the school-room there ; arrived at night at Dinapore again. Alas ! what multitudes are going to hell. Hindoos, Mahometans. and English, not a man that fears God anywhere ! For want of retirement and regulation in reading and prayer, I lost much comfort before night, and seemed to be left to the influence of outward things ; which is to make me miserable.

15. Preached in the morning service on 1 Kings, xviii. 21. and in the afternoon had service in the Hindoostanee, when I could not keep myself from attempting to expound the lessons. There were not less than

200 women present, Portuguese, Roman Catholics, and Mahometans. May the Lord smile on this first attempt at public ministrations in the native language! Afterwards at the hospital, found a man apparently dying, to whom I spoke for some time. In the evening, conversing with Major and Mrs. Y——, was much refreshed with appearances of grace; with the soldiers at night, I had no doubt left respecting one of them. Praised be the Lord my God for all the encouragements I have received to-day.

16. I have never felt so excited as by this dispute, nor felt such horror at this horrible delusion of the devil: and it followed me all night in my dreams. Now that I am more cool, I still think that human nature in its worst appearances is a Mahomedan. Yet, oh may I so realize the day of judgment, that I may now pity and pray for those, whom I shall then see overwhelmed with consternation and ruin!

22. The Hindoostanee service seems to be much talked of, and as far as I can learn, universally approved; but I can never feel satisfied, till I shall be able to carry the war into the heart of the enemy's country, by preaching in the streets of Patna.

*March 23. 1807.*

It is with no small delight that I find the day arrived for my writing to my very dear brother. Many thanks for your two letters, and for all the consolation contained in them, and many thanks to our Lord and Saviour, who has given me such a help, where I once expected to struggle on alone all my days. Concerning the character in the Nagree papers you have sent me, I have to say it is perfectly the same as the one

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used here, and I can read it easily ; and the difference in both the dialects from the one here is so trifling, that I have not the smallest doubt of the parables being understood at Benares and Bettea, (a Roman Catholic village,) and consequently through a vast tract of country. A more important inference is, that in whatever dialect of the Hindoostanee the translation of the Scriptures shall be made, it will be generally understood. The little book of parables is at last finished, through the blessing of God. I cannot say I am very well pleased with it on the reperusal ; but yet containing, as it does, such large portions of the word of God, I ought not to doubt of its accomplishing that which he pleaseth. The day we finished it I asked moonshee what he thought would be the success of it ; he said, with dreadful bitterness and contempt, that, after the present generation should pass away, a set of fools would perhaps be born, such as the gospel required, who would say, this is the word of God, and every word of God must contain truth, and would believe that God is man and man God. Behold how they oppose themselves and blaspheme ! Nothing has exasperated him more than the declaration in 1 Cor. i. and Matt. xi. Even the dark pundit has learned to ridicule the idea of there being a Lamb in Heaven. I am sometimes astonished that they (and particularly the moonshee) speak as freely as they do ; it is manifest that my countenance does not betray the feelings of my heart, for he sometimes cuts me to the very soul. I am never likely to find more severe trials of my temper hereafter, than I meet with from them, and thus their conduct may be the means of fortifying my mind and enabling me to maintain an undisturbed serenity in

disputing with those that oppose themselves. A few days ago I went to Bankipore to fulfil my promise of visiting the families there ; and amongst the rest called on —, a poor creature, whose black wife has made him apostatize to Mahomedanism, and build a mosque. Major — went with me, and the old man's son-in-law was there. He would not address a single word to me, nor a salutation at parting, because I found an occasion to remind him that the Son of God had suffered in the stead of sinners. The same day I went on to Patna to see how matters stood with respect to the school. Its situation is highly favourable, near an old gate now in the midst of the city, and where three ways meet ; neither master nor children were there. The people immediately gathered round me in great numbers, and the crowd thickened so fast, that it was with difficulty I could regain my palanquin. My schools have been heard of among the English sooner than I wished or expected. The General observed to me one morning, that that school of mine made a very good appearance from the road ; ' but,' said he, ' you will make no proselytes.' If that be all the opposition he makes, I shall not much mind. The Sunday before last I gained a point, which I trust may prove highly useful. I had translated the church service, and signified to Colonel — that I was ready to minister in the country language to the native women belonging to his soldiers of the European regiment, which he approved, but told me that it was my business to find them an order, and not his. So I issued my command to the serjeant-major to give public notice in the barrack, that there would be divine service in the native language on the morrow. The morrow came, and the Lord sent 200

women, to whom I read the whole of the morning service. Instead of the lessons I began Matthew, and ventured to expound a little, and but a little. Yesterday we had a service again, but I think there were not more than 100. To these I opened my mouth rather more boldly ; and though there was the appearance of lamentable apathy in the countenances of most of them, there were two or three, who understood and trembled at the sermon of John the Baptist. This proceeding of mine is, I believe, generally approved among the English ; but the women come, I fear, rather because it is the wish of their masters. The day after attending service, they went in flocks to the Mohurrun, and even of those who are baptized, many, I am told, are so addicted to their old heathenism, that they obtain money from their husbands to give to the Brahmins. Our time of divine service in English is seven in the morning, and in Hindoostanee two in the afternoon. Very few officers attend in the morning. Our Sunday and Wednesday evening society now consists of a private, a corporal, a serjeant, and one of the young merchants, who attends to help in singing. He acts as clerk in the church, and yesterday gave us a Psalm. Being one of Mr. Burney's scholars, he has a regard for religion. Moonshee has just read his ten commandments, and has, I find, altered several words, and made the whole more fine than as I read it at the church. Why did you translate from the Septuagint ? It is not in general nearly so close to the original as the English.

*To the Rev. D. Corrie.*

24. Employed in writing the gospel of truth in Hindoostanee, and a letter to P. and read the Koran ;

oh, how long shall such contemptible trash be set up above the word of God ! Two or three women sent to beg that there might be divine service on Friday ; but as I thought that very few would attend, I did not consent to it, but was glad to hear that some had said, they wished it was every day. Moonshee, however, observed, ‘ that it was probably some of the old women, who accounted it a meritorious act to come to church, and wanted to be in haste to get something done for salvation.’

27. (Good Friday.) Endeavoured to pass the day of the commemoration of the death of the Lord, in fasting and prayer ; but it was a day to be ashamed of. At first my heart seemed tender and broken, but was closing up continually, and returned to that state of indifference and self-complacency, which commonly keeps me so quiet. Alas ! what a work is sanctification ! I find I am a poor wretched helpless creature, and cannot deal faithfully and earnestly without God’s grace.

30. Sick in body, but rather serious and humble in spirit, and so happy ; corrected the parables for a fair copy. Reading the Koran and Hindoostanee Ramayuna, and translating Revelation ; a German serjeant came with his native woman to have her baptized ; I talked with her a good while, in order to instruct her, and found her extraordinarily quick in comprehension.

*April 1.* The native woman came again, and I passed a great deal of time in instructing her in the nature of the gospel ; but alas ! till the Lord touch her heart, what can a man do ? At night the soldiers came, and we had again a very happy time ; how graciously the Lord fulfils his promise of being where two or three are gathered together ! The pious soldier

grows in faith and love, and spoke of another, who wants to join us. Went again to Colonel W. on business, and was enabled to conduct myself with more seriousness and propriety ; the poor man again seemed to have his heart towards religious conversation, and I felt very tenderly for him ; but he is apparently much wedded to the Roman Catholic forms.

2. Endeavoured to draw up something for my quarterly report. The Hindoo woman came, and I again explained to her at length the gospel ; her heart is a stranger to any serious feeling ; but such acuteness of remark I never saw in a native. As, however, I assured her I would never baptize her while she lived in this state ; she went away with the determination of saving up a little money, in the expectation of being able in two or three months to support the expences of the wedding ; her desire to be a Christian is merely, that her body may be treated with a funeral, for she seems quite taken with the respect which we show to the bodies of the dead.

3. Received a letter from dear Corrie, and felt some apprehensions about his health. Had many sweet reflections on the day, when we shall tune our harps together in the kingdom of God. Going on with the correction of the parables and writing Gospel of St. Matthew ; translation of Revelation ; reading the Koran, and drawing up the report.

4. Much depressed in spirits, at observing the effect of the heat upon me. I thought it impossible I could ever subsist long in such a climate, and my intended journey seems out of my power. Had many solemn and sweet reflections on the probability of my dear brother Corrie and myself being soon called to leave our earthly warfare. Adored be our Lord, the pros-

perity of his church does not depend on our presence. Though we be cut off in the midst of our plans, it shall be at the fittest moment in the plans of God.

6. The pundit said, that he yesterday visited the Ranee of Davodnagur, and the conversation turning on Christianity, she had commanded him to read an old book she had about Christianity. From pundit's account of it, I concluded it was a life of Christ, or harmony of the gospels. Her highness observed, that she wished Messiah had been present, when her husband the Rajah died, as she should then have had him raised to life again. How like Martha's remark, "Lord ! if thou hadst been here," &c.

*April 6, 1807.*

I this day send away my report, as you do yours. How much this blessed association will tend to unite us in heart, and cause the love of every one towards each other to abound ! You need not be at all troubled about books for your schools ; for if the parables should not be understood, the Scriptures will. In my Dinapore school there are thirty-two. I think, brother, we ought to praise our blessed Lord for all this unmerited, unexpected success, which we have both been favoured with. If I should be called down to Calcutta this summer, I can get the Hindoostanee service transcribed for you ; here is no one that I know of able to do it. I do not read from Mirza's translation, but have written from it a copy in the Roman character, and with moonshee's help simplified the sentences, and changed the words ; they say still, that they understand very well, and consider it as quite an honour to have service performed for them, and are at a loss to know, why I should take so

much trouble on their account. It is not on their account alone that I go ; my hope is to see some of the heathen come to hear, but they do not as yet. I have been pleased, however, to observe the sepoy on guard at the place listening with attention. Dr. Kerr has written to me about a Mussulman converted, an expounder of Mahomedan law, who from persecution for the cross of Christ wishes to go to Prince of Wales' Island to make converts. I do not think that either of us can prudently employ him yet as a preacher ; for it would bar up all our doors of usefulness, and would be the ruin of all my schools ; but as a moonshee he might be of use to you, for he is a great scholar. I have desired Dr. Kerr to send him to Serampore to undergo an examination by the Synod of Divines there touching both his learning and religion. I have begged Mr. Brown to order you away from Chunar. My dear brother, for the church's sake begone without a moment's delay ! Let the consequence be what it will, go before the hot winds blow harder. Every one says that residing there will be your death. The Lord preserve you and give you every spiritual blessing.

TO THE ASSOCIATED CLERGY, &c.

I begin my first communication to my dear and honoured brethren, with thankfully accepting their proposal of becoming a member of their society, and I bless the God and Father of our Lord Jesus Christ for this new instance of his mercy to his unworthy creature. May his grace and favour be vouchsafed to us, and His Holy Spirit direct all our proceedings, and sanctify our communications to the purposes for which we are united !

On a review of the state of my mind since my arrival



at Dinapore, I observe that the graces of joy and love have been at a low ebb. Faith has been chiefly called into exercise, and without a simple dependance on the divine promises I should still every day sink into fatal despondency. Self-love and unbelief have been suggesting many foolish fears respecting the difficulties of my future work among the heathen. The thought of interrupting a crowd of busy people like those at Patna, whose every day is a market-day, with a message about eternity, without command of language, sufficient to explain and defend myself, and so of becoming the scorn of the rabble without doing them good, was offensive to my pride. The manifest disaffection of the people, and the contempt with which they eyed me confirmed my dread. Added to this the unjust proceedings of many of the principal magistrates hereabout led me to expect future commotions in the country, and that consequently poverty and murder would terminate my career. "Sufficient for the day is the evil thereof"—"as thy days are so shall thy strength be," were passages continually brought to my remembrance, and with these at last my mind grew quiet. Our countrymen, when speaking of the natives, said, as they usually do, that they cannot be converted, and if they could, they would be worse than they are. Though I have observed before now, that the English are not in the way of knowing much about the natives; yet the number of difficulties they mentioned proved another source of discouragement to me. It is surprising how positively they are apt, to speak on this subject, from their never acknowledging God in anything: "Thy judgments are far above out of his sight." If we labour to the end of our days without seeing one convert, it shall not be

worse for us in time, and our reward is the same in eternity. The cause in which we are engaged is the cause of mercy and truth, and therefore in spite of seeming impossibilities it must eventually prevail.

I have been also occasionally troubled with infidel thoughts, which originated perhaps from the cavillings of the Mahometans about the person of Christ; but these have been never suffered to be more than momentary. At such times the awful holiness of the word of God, and the deep seriousness pervading it, were more refreshing to my heart than the most encouraging promises in it. How despicable must the Koran appear, with its mock majesty and paltry precepts, to those who can read the word of God! It must presently sink into contempt, when the Scriptures are known.

Sometimes when those fiery darts penetrated more deeply, I found safety only in cleaving to God as a child clasps to his mother's neck. These things teach me the melancholy truth, that the grace of a covenant God can alone keep me from apostasy and ruin.

The European society here consists of the military at the cantonment and the civil servants at Bankipore. The latter neither come into church, nor have accepted the offer of my coming to officiate to them. There is, however, no contempt shewn, but rather respect. Of the military servants very few officers attend, and of late, scarcely any of the married families, but the number of privates, and the families of the merchants, always make up a respectable congregation. They have as yet heard very little of the doctrines of the Gospel. I have in general endeavoured to follow the directions contained in Mr. Milner's letter on this subject, as given in Mr. Brown's paper, No. 4.

At the hospital I have read Doddridge's *Rise and Progress*, and the *Pilgrim's Progress*. As the people objected to extempore preaching at church, I have in compliance with their desires continued to use a book. But on this subject I should be glad of some advice from my brethren.

I think it needless to communicate the plans or heads of any of my sermons, as they have been chiefly on the parables. It is of more importance to observe, that the word has not gone forth in vain, blessed be God! as it has hitherto seemed to do in most places where I have been called to minister; and this I feel to be an animating testimony of his presence and blessing. I think the commanding officer of the native regiment here and his lady are seeking their salvation in earnest; they now refuse all invitations on the Lord's Day, and pass most of that day at least in reading the word, and at all times discover an inclination to religious conversation. Among the privates, one, I have little doubt, is truly converted to God, and is a great refreshment to me. He parted at once with his native woman, and allows her a separate maintenance. His conversion has excited much notice and conversation about religion among the rest, and three join him in coming twice a week to my quarters for exposition, singing, and prayer.

I visit the English very little, and yet have had sufficient experience of the difficulty of knowing how a minister should converse with his people. I have myself fallen into the worst extreme, and from fear of making them connect religion with gloom have been led into such shameful levity and conformity to them, as ought to fill me with grief and deep self-abasement.

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22. The Hindoostanee service seems to be much talked of, and as far as I can learn, universally approved ; but I can never feel satisfied, till I shall be able to carry the war into the heart of the enemy's country, by preaching in the streets of Patna.

*March 23. 1807.*

It is with no small delight that I find the day arrived for my writing to my very dear brother. Many thanks for your two letters, and for all the consolation contained in them, and many thanks to our Lord and Saviour, who has given me such a help, where I once expected to struggle on alone all my days. Concerning the character in the Nagree papers you have sent me, I have to say it is perfectly the same as the one

thee under our feet shortly ! Oh let us triumph in the victories of our exalted Lord !

I have just received intelligence, that similar troubles have broken out in Bankipore. The Zemindar who had engaged to let me have a place for a school has withdrawn his assent, from a fear that I am going to make them Christians. How shall I advise you to proceed, my dear brother—the Lord direct us !

*The Rev. D. Corrie.*

12. Went in palanquin to Bankipore ; called on the families there. In the afternoon I went on to Patna, and stopped at my school. No children there, nor the goroo, but the people quickly gathered in crowds. I then told them, it was not my intention to make them Christians, as they understood it, i. e. to leave caste and be baptized ; but to make them good men, and that if the parents would not send them, it was their fault, not mine. A worthless-looking young man said, ‘ there was no objection to being a Christian, if Sahib would give pice.’ After staying some time with Mr. G. I returned to Bankipore, and looked at the school-room there ; arrived at night at Dinapore again. Alas ! what multitudes are going to hell. Hindoos, Mahometans. and English, not a man that fears God anywhere ! For want of retirement and regulation in reading and prayer, I lost much comfort before night, and seemed to be left to the influence of outward things ; which is to make me miserable.

15. Preached in the morning service on 1 Kings, xviii. 21. and in the afternoon had service in the Hindoostanee, when I could not keep myself from attempting to expound the lessons. There were not less than

200 women present, Portuguese, Roman Catholics, and Mahometans. May the Lord smile on this first attempt at public ministrations in the native language! Afterwards at the hospital, found a man apparently dying, to whom I spoke for some time. In the evening, conversing with Major and Mrs. Y——, was much refreshed with appearances of grace; with the soldiers at night, I had no doubt left respecting one of them. Praised be the Lord my God for all the encouragements I have received to-day.

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used here, and I can read it easily ; and the difference in both the dialects from the one here is so trifling, that I have not the smallest doubt of the parables being understood at Benares and Bettea, (a Roman Catholic village,) and consequently through a vast tract of country. A more important inference is, that in whatever dialect of the Hindoostanee the translation of the Scriptures shall be made, it will be generally understood. The little book of parables is at last finished, through the blessing of God. I cannot say I am very well pleased with it on the reperusal ; but yet containing, as it does, such large portions of the word of God, I ought not to doubt of its accomplishing that which he pleaseth. The day we finished it I asked moonshee what he thought would be the success of it ; he said, with dreadful bitterness and contempt, that, after the present generation should pass away, a set of fools would perhaps be born, such as the gospel required, who would say, this is the word of God, and every word of God must contain truth, and would believe that God is man and man God. Behold how they oppose themselves and blaspheme ! Nothing has exasperated him more than the declaration in 1 Cor. i. and Matt. xi. Even the dark pundit has learned to ridicule the idea of there being a Lamb in Heaven. I am sometimes astonished that they (and particularly the moonshee) speak as freely as they do ; it is manifest that my countenance does not betray the feelings of my heart, for he sometimes cuts me to the very soul. I am never likely to find more severe trials of my temper hereafter, than I meet with from them, and thus their conduct may be the means of fortifying my mind and enabling me to maintain an undisturbed serenity in



disputing with those that oppose themselves. A few days ago I went to Bankipore to fulfil my promise of visiting the families there ; and amongst the rest called on —, a poor creature, whose black wife has made him apostatize to Mahomedanism, and build a mosque. Major — went with me, and the old man's son-in-law was there. He would not address a single word to me, nor a salutation at parting, because I found an occasion to remind him that the Son of God had suffered in the stead of sinners. The same day I went on to Patna to see how matters stood with respect to the school. Its situation is highly favourable, near an old gate now in the midst of the city, and where three ways meet ; neither master nor children were there. The people immediately gathered round me in great numbers, and the crowd thickened so fast, that it was with difficulty I could regain my palanquin. My schools have been heard of among the English sooner than I wished or expected. The General observed to me one morning, that that school of mine made a very good appearance from the road ; ' but,' said he, ' you will make no proselytes.' If that be all the opposition he makes, I shall not much mind. The Sunday before last I gained a point, which I trust may prove highly useful. I had translated the church service, and signified to Colonel — that I was ready to minister in the country language to the native women belonging to his soldiers of the European regiment, which he approved, but told me that it was my business to find them an order, and not his. So I issued my command to the serjeant-major to give public notice in the barrack, that there would be divine service in the native language on the morrow. The morrow came, and the Lord sent 200

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*Dinapore, May 4, 1807.*

DEAR BROTHER,

You have received, I hope, my letter, accompanying the two great parcels of Dr. B.'s correspondence. Your surmise about the apparent necessity of our continuing in this world, in order to the diffusion of divine knowledge here, has sometimes been mine. It is useful to be reminded of our insignificancy. The Lord is not beholden to us for what we do; but in his good pleasure appoints us to this work, out of numberless other instruments no less worthy; and if we are cut off in the midst of our plans, his great scheme is not in the least degree disordered. I think you need not delay the institution of a school for the Persian character. Our premises will require us to limit the number of schools. I think that, instead of having schools in all those places which you can see from your hill, you must look at the map. It will not be advisable to appoint any at a greater distance from Chunar than three days, that you may be able to go and return between Sabbath and Sabbath. Superintendence is absolutely necessary. I had a great deal of trouble with the Patna school-master on this account; but have now made an agreement with them all, that if they are out of their places at the appointed hours, they shall lose their situations. The promise of a reward to the first boy that shall be able to read, I hope may prove an incentive to the boys and master. At Dinapore, where there are forty-five, two or three who were at school before are able to read: for them I am preparing some MS. copies of the sermon on the mount. The unexpected quickness of the boys (for they will

all be able to read in two months, the master says) has rather put me out. I intended to keep the parables by me a little to abridge, alter, and elucidate, which are operations they need in no slight degree. I am preparing for the assault of this great Mahomedan Imaun. I have read the Koran and notes twice for this purpose, and even filled whole sheets with objections, remarks, questions, &c. but alas! what little hopes have I of doing him or any of them good in this way! Moonshee is in general mute. My native congregation grows thin. I told them yesterday, that I should be glad to see a greater number. Every blessing attend my dear brother.

H. M.

*To the Rev. D. Corrie.*

8. Passed the morning with pundit, in dictating some of the sermon on the mount, and disputing. I felt myself constrained to charge him with the guilt of conforming to, and teaching such murderous and bloody Shasters, so that he was greatly distressed, for he saw that I was in earnest; he had nothing to reply, but that God was the author of everything evil and good, which he said once before, when I was more than ordinarily serious with him, but by what connexion in his mind, I know not. In the afternoon with moonshee, reading Persian, and conversing largely. What a mercy that in this barren wilderness, I have a fountain of living waters, where I can be always happy! What could I do here without God!

9. I was surprised to find how much my intentions were misrepresented, and suspected still; the mothers especially are full of fears, lest I should set a mark on

some of the best of the children, and send them to England. Afterwards moonshee talked to me a great deal on the subject very freely ; he said, that the ignorance of Hindoos and Mahometans in this country was incredible ; that multitudes of Mahometans did not know the name of the prophet, and that many Moollawas knew nothing more than his name, and yet had such ascendancy over the minds of the others, that the laity would not on any account say the Bismillah for themselves, and if no moollah was at hand, would rather go without any food. He said, that I might meet with two or three sensible men, who would think of what I said, and attempt to give an answer, but that the whole bulk, both of Mahometans and Hindoos, would reject it at once from prejudice, and even from principle, holding it to be a sin so much as to hear or read the words of another religion. He said, that if I left the name of Jesus at the beginning of any book, the Hindoos would throw it away at once, because it was one of the Mahometan names. He saw no other prospect of the conversion of the Hindoos, but for the company to do as he heard they intended, namely, that whereas they now take eight anas in the rupee, they would take twelve, and then the people, starving, and in despair, would come and offer to do any thing we should command them ! All these things dwelt much on my mind, but they were the means of bringing me nearer to my God for instruction and strength ; the greater the difficulties in this country, the more shall the strength of his arm be seen.

10. (Sunday.) Preached on the parable of the lost sheep ; but little attention, nor was my own spirit affected at all tenderly. In the afternoon with the

women, the word seemed to have no power. I greatly fear I am not understood; they certainly seem very little interested, incredibly so. My mind all day was chiefly occupied with considering, how I should prevent the profanation of the Sabbath, as it now exists here. It is a source of perpetual vexation to me, to see all the native workmen at work on the Sunday, as on other days. My schools also were never out of my mind. One consideration checked my disposition to complain of the little effect the word seems to have among the English, which was the shortness of my ministry among them. It will be time enough to wonder, after ten or twenty years unsuccessful ministry. But blessed be the God of grace, I seemed to feel impregnable to every discouragement.

12. Breakfasted with Major Y. I learnt from him, that on Sunday evening at the General's, he had been bantered on the late change that had taken place in him with regard to religion, and he had been rather hurt at it; his tenderness and humility put me to shame. I felt such love towards him, that I could have laid down my life for him, and hardly knew how to plead earnestly enough to God for him, that he might be preserved to eternal life. Many things still remain wrong, particularly his notions on duelling, and his still conforming to the world in trifling amusements, but his conscience is tender, and I know he acts according to it. Passed the morning with pundit, writing from his mouth some accounts of the customs of the Hindoos, and thus gained a great deal of information and new words. In the afternoon again, desultorily employed, and felt unhappy at reflecting on my idleness, as well as on finding myself disliked by the

people. How sweet a relief to look by faith toward the heaven of my God, where there is no resentment, no contempt, nought but firm, uninterrupted friendship and love ! I trust that while engaged in my great work, no trifles of this nature will disturb my peace.

15. Breakfasted with Major Y., and the conversation was useful ; afterwards the whole morning spent with pundit in conversation upon religion, particularly on the evidences of the gospel, some of which he was evidently struck with. I often accused him of not having an upright heart, willing to hear the truth, and asked whether if he was convinced, he would preach the gospel to the hazard of his life ; to which he said, ‘ that if I preached publicly, I should be hated and despised ; but that if he were to do it, the Brahmins would carry him away and murder him.’ This I told him he must undoubtedly expect, and we entered into an interesting consideration of the sufferings of the first Christians. He said, among a variety of other things, that if I preached in public, I should be sent out of the country ; that the best way would be, to flatter a little the reigning religion, that the people did not like for their children to know God, lest they should renounce the world, become devotees, and live in the woods ; that in Dinapore, or Patna, I should be ridiculed in preaching, but in the country places received well ; that if I called on the natives at Patna, I ought to go with a great suwaree ; when I asked him, how this would consist with my profession, to follow the humility of Christ ? he replied. ‘ You dress not like Christians, but according to the custom of the country, so you should go with a train of attendants, not in show, but in compliance with the customs of the



country.' He said, that all the Rajahs were well acquainted with my character ; that the country would gradually become Christian without doubt ; that Mussecha was a word they would hate, because it was a Mussulman-sounding word, Christ was better.

16. The whole morning again with pundit, learning more of Hindoostanee customs, and pressing him on the subject of religion. Afternoon, writing sermon, and reading Persian with moonshee. Moonshee came again, and though so weak, renewed the dispute about the manner of God's residence in Christ. I gave him my answer, by asking how God resided where he does ? which he answered by saying, that God was not a thing, nor a body, but only ' jouhur ; ' the exact meaning of which I have yet to learn ; however, he remains in a difficulty about it. In the evening had some discoveries of the slothful state of my heart, making my prayers cold and heartless, and causing my soul to remain unblest with the presence of God. Oh let me not be given up to the stupidity and wickedness of the carnal heart ! no way of overcoming it, but by delivering it with all its sin into the hands of Christ.

17. (Sunday.) Service at six o'clock, preached on 2 Cor. v. 20. Congregation small ; afterwards breakfasted with the Y.'s, and the conversation right. Yesterday and to-day the words, " Blessed are the pure in heart, for they shall see God," were a rule to me, and my soul benefited. It is the impurity of my heart, that hides the face of my God from me. To-day I have enjoyed more life and freedom in prayer and public duties. In the afternoon, the congregation of women was large, and I felt a tender desire to speak unto them the glad tidings of salvation, but want of

language produces such a repetition of the same word as is very tedious. At the hospital, speaking from Pilgrim's Progress, was also enlarged. Throughout the day, greatly encouraged to hope, especially in private prayer, that the Lord would raise up a godly seed in these parts. Alas! why should he not? but oh, may it begin by an extraordinary spirit of grace and supplication in me and his ministers.

*May 18, 1807.*

I think it will be better for us to write to one another every Monday, instead of every other Monday. A fortnight's interval is really too long for me. Long before the day of receiving and writing comes, I am impatient, so it is my intention to write you next Monday. In the ordinary course of things, you will have to wait some months at least, before any of the poor men declare themselves for God. I feel anxious for your health at this time, and shall so till the rains. Through great mercy my health and strength are supported as by a daily miracle. But O the heat! By every device of darkness and tatties I cannot keep the thermometer below 92°, and at night in bed, I seem in danger of suffocation. Let me know somewhat more particularly what the heat is, and how you contrive to bear it. The worst bad effect I experience is the utter loss of appetite. I dread the eating time, and when I succeed in swallowing anything nourishing, I rejoice it is over. You will feel the solitude of your situation very distressing, especially as you have been always accustomed to a domestic life. A long residence in college has rather prepared me for it; but what a privilege it is that in this dry and thirsty land,

where no water is, we have a fountain of living water opened, which is sealed to the world ! I am however peculiarly blest here in my society. For the —s, though they know little, are seeking to know more. They have a great wish for my company and conversation on religion, and read the books I give them ; so that I am with them almost every day ; yet they fear to break decidedly with the world. I have many fears for them both. At the General's, our two characters and proceedings were fully discussed, to your praise, and my censure. Captain —, who met with you at Ghazipore, describes you as a cheerful, agreeable man, and yet a decorous clergyman ; and he said, that he would not for the world have offended you. It was observed, that it would be better, if I mixed agreeably in the same way with them, though some remarked, that I should only be a stern monitor. Those who knew me, (among them the General) denied this with great warmth. So by way of imitating your good example, I took an early occasion of calling on multitudes of others, whom I had before neglected. A Lieutenant — has been a little excited to employ himself properly, and comes to me for mathematical instruction. He is very clever, and says, that he has been of a serious turn from his infancy, but does not shew any good marks of it. Yesterday was in general a happy season to me. In every ministration my heart was enlarged. The Hindoostanee congregation was considerable, but I was distressed for want of words, while trying to speak a little on “ I came not to call the righteous, but sinners to repentance.” The unceasing repetition of the same words will I fear prove fatiguing to them. One of the women had been heard

in the week before making very light of the service. She said that the Roman Padre used to cross himself, and do many other fine things, but all my service was *story-telling*. This instance of contempt proved somewhat of a trial to me, as I feared they would all forsake me ; their numbers and attention yesterday were an answer to my prayers. Difficulties respecting the schools have also been a trial to my spirits. Some orders I had given for schools at other places I was obliged to recal, till these are pretty firmly established. The more Satan tries to baffle us, the more closely may we cleave unto the Lord for wisdom and strength. No opposition from without disconcerts me ; for sooner or later the world must yield to the great Messiah. But when my expectations are strong, that even in our life-time we shall see many a Christian church emerging from this darkness, I am damped at not finding that Holy Spirit of grace and supplication poured out on me (one of the supposed instruments) which is the general forerunner of a work of grace. However let us not despair even of *this*. If the Lord has a work to perform, all the intermediate steps are easy to him. My reading has lately been Persian, Forster's travels over-land to England, and Leland's view of Deistical writers.

*To the Rev. D. Corrie.*

*Dinapore, May 18th, 1807.*

MY DEAR SIR,

Dr. Kerr's account of Nathaniel Sabat, as well as I can remember, is this :—he is a man of good family in Arabia—was till lately employed as an expounder of Mahomedan law at Masulip, I believe, and, according to Mr. Falconer the Persian interpreter, well acquaint-

ed with the literature of his country ; I requested Dr. K. to send him to Calcutta to be examined by you, or the Synod there, and we should then be able to determine where he would be most useful. If — is for Arabic, &c. Sabat is the man for him. At all events, if no one else would take him, I would receive him into my service with pleasure. \* \* \*

The Persian translation has appeared to me of late of incalculable importance. One may safely say, it is of more consequence than any three of the Indian languages, Sanscrit excepted—spoken as it is all the way from hence to Damascus ; and as the Missionaries have not particularly directed their studies this way, or are likely to be able to do it with their present engagements, I look to — for great help to the church in this department. The Missionaries will not, I think, be offended at the mention of this. As God has honoured them with the work of translating the Scriptures, I can truly answer for myself and brethren, that we are willing to be their servants in this work, and not their rivals, and will do just what part of the work they will assign us.

\* \* \* \* \*

\* \* Things remain here too much in statu quo. Complaints are made by some, that their padre does not mix enough with them,—while others think that the less of my company the better.

Your's ever truly,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

23. Ill all day with a headache, and filled with shame and sorrow at the sense of my wickedness. It

becomes me to walk in godly sorrow all my days, and I desire no other frame than this, even in peace and joy. I may regard myself in the world, as an Achan in the camp, having done little good, much evil; may I be contented to be the servant of all, especially in a work, in which I can be so serviceable to poor souls, as that of ministering holy things to them! Employed a little in Sanscrit grammar, Persian, and translation.

24. (Sunday.) Preached this morning at six o'clock, on John iii. 3. Breakfasted at Major Y's. As there was another person there, the conversation was not religious; but my heart smote me afterwards, when I remembered my shameful inconsistencies, unfaithfulness, and folly. The Lord open my eyes, to see the danger of souls, and my own danger, if I so trifle with them! The morning passed more profitably and comfortably afterwards, in reading and prayer. Went to native congregation with much fear, that I should not be able to say any thing to engage their attention; but the Lord was better to me than my fears, and assisted me to speak very freely and copiously on Matt. x. Found fifty sick at the hospital, who heard the Pilgrim's Progress with great delight. Some men came to-night, but my prayer with them was exceedingly poor and lifeless. Afterwards sat with the Y——s, and endeavoured to shew Mrs. Y. who seemed cast down with fears for her salvation, the all-sufficiency of Jesus. The discovering by her conversation some of the signs of a true work of grace, endeared her exceedingly to my heart.

*May 25th, 1807.*

Pursuant to my promise, I begin our weekly corres-

pondence; but this last week has been so peculiarly barren of events that I hardly know what to say. My chief employments have been as usual, Sanscrit nouns, Persian, and Hindoo translations. The Revelations are almost finished; so except — appoint me to some other Epistles, I think of beginning to translate the Pentateuch. I feel the want of this for my female native congregation, and my servants, with whom it would be desirable to begin by reading Genesis; for the Gospel is so exclusively an account of the miracles of Christ, that I find them prejudiced against it. My society of Hindoostanee Beebees (women) still attend very well. I feel quite thankful to them, and the Lord who sends them. If any thing is done, it will be manifestly not to the wisdom of words. In my feeble attempts I remember the words, “Who hath despised the day of small things?” A young Bengalee Sircar is to begin to-day to write out a copy of the service, and the Gospel of St. Matthew for you. They shall be upon two quartos, and room left in the latter for the other Gospels. Mrs. — is I trust under deeper divine impressions. In her distress you will conceive she is doubly dear to me. But it is her conformity to the world, that keeps her in doubt. I have been as faithful as possible, but the fear of singularity is a clogging weight to us all. Your friend Mrs. — has been the occasion of mischief both to the bodily and spiritual health of Mrs. —, by instituting routs. The men at the hospital, where the numbers are increasing as the heat advances, are much taken with the Pilgrim’s Progress. The poor old General is become a little more serious since the late afflictions in his family, and has promised to read

Law's Serious Call, which is now in the hands of his new aid-de-camp, a Roman Catholic. I spoke to — about converting the large house in your cantonments into a church. Your letter, a part of which I quoted to him, says, it might be put into a state of repair at a moderate expence. In this view of the case — seemed to acquiesce in your proposition, and suggested your writing the public letter you proposed. Some months ago, I observed in a conversation with the Governor-General on the disgrace of there being no places of worship at the principal subordinate stations, upon which directions were given to prepare plans of building for that purpose, and estimates of expense attending them. At all events therefore you are likely in time to have a church. I am much gratified at hearing that your school is making a pleasing progress; from such beginnings, though to the eye of reason small, I anticipate a large increase at the latter end. The other day the question was publicly agitated, whether the convicts should work on the roads on Sabbath days. I thought they certainly should not; but *we* determined that they should, lest, should they be excused from labour on Sunday, the natives should suppose we meant to convert them to Christianity. What pity it is, that we will not do what is right, and leave consequences to God! The prejudices and jealousies of the natives are truly astonishing, and they require to be treated with consummate wisdom. They attempted to take the city by storm, by battering the walls with ridicule, &c. and they have not found it answer. This is an additional reason for trying the opposite experiment, and seeing what caution will do. But here we must be prepared to encounter the suspi-



cions of our religious friends, who will be continually asking, why are you not testifying in public the Gospel of the grace of God? I trust we shall have grace to keep our eyes fixed on the fiery cloudy pillar. If you see it move, when I do not, you will give me the signal; and I will strike my tent, and go forward.

26. Began translating from the Hebrew, the first of Genesis, and revising the fair copy of Revelations. Received letters from Mr. Brown and Marshman, which greatly refreshed and delighted me. A Portuguese and a Hindoo woman, to whom he wished to be married, came to persuade me to baptize her; but after a long conversation with him and his friends, I positively refused, till I saw proofs of repentance and faith. Though we perfectly understood one another's language, I could not make them comprehend what further was necessary to be a Christian, than being able to say the Lord's prayer, and salam to Mary. They all went away in great distress, and I felt much for them; but I trust the Lord will not suffer me to listen to my own feelings, so as to profane his holy ordinance.

29. Chiefly employed in translating Hebrew into Hindoostanee, which takes up much time. In conversation with moonshee and pundit, heard much of the contempt and hatred which attach to Christians here; as that the Rajah of Nepal had drowned a number of Christians, in order to stop its progress; and that the first Christians that should be made, would even in Patna be murdered. In my walk, thought much of the persecutions we shall probably be called to endure, but felt sweetly composed in my dear Lord. For myself I find at present no fear, but that when the trying

time comes I shall receive according to my day ; and for the church, I glory in the opposition of men to it, for the word of Christ is fulfilled, and he will be glorified in establishing his kingdom in spite of Satan. A gentleman at Bankipore, who had sent me a native Christian, informed me that he had picked him up at a ghaut, from which the people were driving him, for defiling, by his presence, the sacred waters of the Ganges, calling him *Hucal Ahor*. The poor lad was making his way to Lucknow, but no boat would take him ; I supplied him with enough to bring him to Chunar, with directions to Corrie to help him onward.

*June 1—4.* Same employments every day with little variations. Translating from the Hebrew into Hindoostanee, and reading Persian. Wednesday night the soldiers came ; I felt enlarged in prayer for their conversion, of which I have no reason to hope well ; heat very great, but the Lord's word especially supports my strength ; may it all be given to his blessed service, and my soul become more active and vigorous in its secret walk with God ! I am generally so taken up with these studies, that the mind wanders away from God, and I come like a stranger into his presence. The whole of the fourth morning spent in conversation, and reading the scriptures, with the same Hindoo woman ; she seemed quick in apprehension, but her heart unfeeling.

*June 1, 1807.*

‘ I shall send you some account shortly of a British Propaganda for uniting all the talents and industry in India,’ says D. Brown in a letter I received from him since my last to you. The Hindoo translation will, I fear, be very long a source of perplexity to us. When

I asked my pundit, what dialect of the Hindawee would be most generally understood, he replied, that in which Toolseedas' Translation of the Ramayuna is made; not one line of which can I understand. The dialect of Benares, in which the missionaries wish it to be done, will not, I suppose, be understood here, and one would augur, that the book of the parables will not be understood there. But however, you will be happy in having the word of God itself. Let us remember Mr. Newton's story of the gardener and the oaks. We are sowing acorns. As we are military chaplains, I use military allusions, and say the breach will by and by be declared practicable, and then we may enter sword in hand. You do right in being on your guard against the D— H—, though he is probably in earnest. By conversation and disputes, whether his own heart be right or no, he may do a great deal of good. How are your communications carried on with him? You must have attained great proficiency in Hindoostanee. His forms of prayer I should much like to see. Three or four natives came to my Hindoostanee service and listened some time, but on hearing the word *pyghumbar* they walked away. It is a sin for them so much as to hear this word; and I confess, that my disgust is little less than theirs, at a name applied to a filthy debauchee by the most wicked race of mortals under heaven. I shall be careful for the future never to use it, though before this probably those three Hindoos have gone, and spread an evil report of the blasphemy that is to be heard in my church. The Lord help us all, blind and ignorant as we are! The veil that is spread over all nations shall at last be taken away.

*To the Rev. D. Corrie.*

*Dinapore, June 8, 1807.*

MY DEAR SIR,

T. writes, as usual, out of breath from emotion. A conversation on justification by faith at a large dinner-party with a lady suggests to me the idea of zeal without knowledge; but I judge my brother uncharitably. Lord Wm.'s opinion of Mr. Martyn seems to have undergone a complete revolution. How short-lived are the smiles of the great! I sent the passage in your letter about the Persian translation to Mr. G. but have received no answer. It does not appear to me, that he would be at any great loss, considering his time of life, want of Greek, and want of taste; for his translation of Sadi does, I think, betray the latter defect. Since your first letter, commanding me to change my studies, the dust has been collecting on Mr. Carey's great grammar, and the time formerly devoted to Sanscrit is given to Persian and Hebrew. I am too shallow in both of these to touch the Arabic yet. In Hindoostanee translations, I begin to feel my ground, and can go on much faster than one moonshee can follow. I have some thoughts of engaging another. \* \* \*

\* \* In the meantime we are going on with the translation of Genesis. For this work I want the first volume of Poole, and the Arabic and Persian versions. \* \* \*

\* \* You have left me still in the dark respecting the new Propaganda; but I see enough to rejoice in the zeal that animates you all; and in time I hope to catch the flame, and with you to become a living sacrifice. I should have mentioned before, that the translations have arrived from Serampore. The Hindoostanee I like very

much—the Persian not so well. \* \* \*  
 The Sanscrit translation I consigned for a time to my pundit, who went away, and collected eleven Brahmins, and began to expound. The measures you recommend for introducing proper books into the schools will not, I think, be necessary. The present delay is merely occasioned by the time necessary for making copies of the sermon on the mount. The masters admire it much, and call it '*gyan ba bat*,'—words of wisdom.

My cry to you still is for books. I wish to consult you and Dr. B. on some point of Hebrew philology, but I have no room here. From what version is Sabat to translate? What accounts have you of the massacre of Mangalore? The blessing of God be with you and the family.

Ever affectionately your's,

H. MARTYN.

*To the Rev. D. Brown.*

*Singapore, June 13, 1807.*

MY DEAR SIR,

I write in reply to your letter of the 4th inst., containing a proposal for my being more directly concerned in the Hindoostanee translations. I have to say, first, that you can command me in any service, which you can prove to be most favourable to the interests of Zion ;—and secondly, that a Hindoostanee translation of one kind is, I believe, within the reach of my powers—but there must be *two*. One which may be called Hinduwee, and depending on the Sanscrit for the supply of difficult words. The other, Hindoostanee, depending on the Persian and Arabic. For the former, I am not qualified. \* \* \* The other Hin-

doostanee, though not near so important in my opinion as the Hinduwee, must nevertheless be executed,—and if you wish me to go on twice as fast in it, be so good as to send me a good moonshee from Calcutta, and it shall be done. Two moonshees are as much as I can employ. When Hebrew becomes a little more familiar, I may be able to keep three at work.

It is, indeed, a lamentable and vexatious circumstance, as you observe, that the Hebrew and Persian attempts have so failed—and yet Mirza's Hebrew version of the Gospels, and Colebrooke's Persian might be very speedily prepared by such a man as Sabat for the press. What is chiefly defective in them is the arrangement of the words—the words themselves are in general well chosen—Mirza's words indeed are rather too high. If you have no better plan, I should recommend, that Sabat write out Mirza's version, properly arranged in the Persian character, and send the copy to me. I should be able to reduce it to a conformity with the Greek, and also substitute simpler words by the help of my present moonshee, who, being a Bengalee, is excellently qualified for that part of the work. By the time this is done I think I could get the rest of the New Testament finished, which might then be corrected by him, checked by the missionaries with their Greek Testament. About the Old Testament I can suggest nothing yet, till I know more of your plans, or how Sabat is to make his translations; only it would be expedient, that he should make a Persian translation of one book, while I am about the Hindoostanee of another: so his performance will be a great help to me. Have you no thoughts of employing Mirza? With a person by his side to explain to him the force of the

original, I think the best possible translations might be made; for his versions are very spirited and highly idiomatical.

Marshman sent me, you know, some translations. The general style of the Hinduwee is just adapted to the most general use—it will be understood by millions; but it ought to be done with more care. Many important sentences are wholly lost, from faults in the order or other small mistakes. The errors of the press are also very considerable. Remind them, though not from me, that ‘the more haste the worse speed.’ Their Persian I have also read, and compared with Colebrooke’s. They have altered his order for the better, and his words for the worse. So that upon the whole my moonshee prefers Colebrooke’s. I hope they will not go on with it. What a gratification would it be to me to lean my head across your long table, to hear what you and your colleague are planning! But I hope you will send me constantly intelligence. Your wish to hear from me can never equal my desire of receiving your letters. The Lord love you and yours. How soon shall our separations be no more necessary!

Believe me ever, most affectionately, your’s,

H. M.

*To the Rev. D. Brown.*

*June 15, 1807.*

I begin my weekly labours with the very agreeable one of a little communion with you. For whom do you intend the history of Joseph? The circumstance of the story’s being among the Mussulmans will rather be an obstacle to its admission among the Hindoos. However, if you can succeed in getting it read among the

Hindoo boys, it will be a great point gained. No part of the Scripture history is so calculated to excite an interest. Respecting the execution of your translation, I have to observe that it is very plain. Mr. Brown has sent proposals to me to go on with the Hindoostanee Scriptures as a translator in their service, to which I very conditionally assent, if they choose to consider me qualified. What their plans are I know not ; only as they offer me any assistance I want, it is to be supposed there is some institution. Now I rejoice in the zeal that animates Mr. B. and Dr. B. Oh, may we all, in our respective places, with one heart and one mind strive together for the faith of the Gospel ! I have been reading the missionary translations, and have been rather disappointed in the Hindoostanee, from its being done with carelessness. There are so many important errors both in the language and printing, that I should think it useless to be put into the children's hands. The Persian is also bad ; they have altered Colebrooke's translation, in most places for the worse. I trust they may be induced to lay this last aside, and leave it to Dr. B.

I am going on with Genesis in translation. This, with my other studies, makes the weeks fly like days ; but I fear I make these things, which are professional for the Lord, an excuse for a carnal spirit. May I be taught to sit loose to every species of this world's work, and be glad at a moment's warning to lay it aside and pass into eternity !

*To the Rev. D. Corrie.*

17. Began a letter to dear Emma, though with a slow heart. England seems to have vanished. Trans-



lated from Genesis and Romans ; at night four men came, and we had a happy season. Bless the Lord, O my soul, for this rising church ! Oh if I may but see some poor native brethren ! in hopes of this, the epistle appears doubly delightful to me.

18—23. On the Sunday, 21st. preached on John iii. 16. and in the afternoon with the Hindoos had some enlargement ; at night six soldiers came, one new one, a foreigner ; occasional visits and profitable conversation with Mrs. Y. : my chief trials have been in general from evil thoughts, but when most severely tried, I have been kept most visibly from falling, by divine restoration ; but what a sink of sin is this heart ! what incessant and continually recurring iniquity ! Mourn, my soul, over these things ; they hide the face of God from thee ; oh let me be pure in heart.

*June 22.*

The copies of the Sermon on the Mount which have been given to the schools have been received without hesitation. I hear they are reading them at the Dinapore school. The greatest difficulty will be about the printed books, because the lazy gooroos do not like the trouble of learning the Nagree ; and besides, the Brahmins will take care to say, that it is a sin for the Sooders to read in that character. What has Christianity got to contend with in this land ! With the superstition and wickedness of some of its professors, and the folly and frenzy of others, what can make it triumph but divine interference ? My pundit has been gone some time to his native place, and so I have not had any intelligence about his Hindoo friends, who talk with him about the Gospel. A wayfaring man brought intelli-

gence into these parts concerning the number of your schools, but observed to your discredit, that you had no pundit in your service. I did my best to palliate this criminal defect, by observing, that you probably thought yourself hardly ripe enough to profit by the assistance of such profound doctors. I went yesterday to the native congregation, with sorrowful conviction, that I was utterly unable to say anything of use, unless it would please God to put it into my mouth, and prayed for a tender concern for their souls, as more desirable than the gift of speech without it, and accordingly I was helped from above and came away refreshed in my spirit. Six soldiers came last night. To escape as much as possible the taunts of their wicked companions, they go out of their barracks in opposite directions to come to me. To encounter such scoffs spontaneously gives one a hope of their sincerity. I go on briskly with Genesis and Romans. It is delightful to see the precious truths in the latter in their Hindoostanee dress.

*To the Rev. D. Corrie.*

25. Two men came over in the morning, and another in the evening; one a Prussian, refusing to attend my society; and the other, as I afterwards heard, coming to try me with hard questions, but this course failed him when he came; he promised to attend the society; the Prussian came with the Hessian, and both spoke as under serious impressions. Closely engaged in translating; dined with the Y——s; spent more time than usual in the evening at prayer, and had awful convictions of the deadness of my heart in divine things.

26. “As a vesture shalt thou fold them up, and they

shall be changed, but thou art the same." Jesus ever the same, when nature lies in ruins, and every creature is gone; oh, let him be my portion! All time employed in translating; "Hide not thy face from me, lest I be like those that go down to the pit;" "there is a fountain opened for sin and uncleanness," and into that I plunge. Oh, may I receive the Spirit of God, "that if I live in the Spirit, I may also walk in the Spirit!" B. came at night, and gave such evident signs of grace and activity in duty, that my sinful soul was much revived. He seems endued with singular wisdom to win others, and is constantly engaged in its proceedings, as he says upon the principle of these words, "he that gathereth not with me, scattereth."

27. "To obey," &c. (See Memoir, p. 268.) At night B. came, full of joy, to say that God had heard my prayer for him last night, for he had been much blessed with the presence of God all day, and had prevailed on two others to join us. In prayer at night, felt constrained to cry in earnestness against my levity, self-complacency, and want of impression concerning the importance of the ministry.

*June 29.*

Those sequestered vallies seen from Chunar present an inviting field for missionary labours. But I do not see how, with our inability to remain among them, any thing can be effectually done, without having some of the word of God among them.

B—— exerts himself indefatigably in bringing soldiers to our society. Three more have been to request to join us. Few women came yesterday; but as they are always the same set, it is to be hoped they desire

benefit. They have observed, that there was far greater difference between their (i. e. Portuguese) religion and ours than they imagined, particularly on the subject of images. A native acquainted with the Padres at Bettie promises to come and make salam to night. Pundit, just returned from Davodnaghur on the Soane, reports, that there is a great desire in the people there to have a school, but those of Morea at the junction of the Soane and Ganges are suspicious. No particular plan is fixed between us about the translations. I have suggested one to Mr. B., but have not heard the answer. I hope and trust the work will neither be so long nor so engaging, as to take me away from the desire of itinerating. Preaching the Gospel of Christ is, after all, our most honourable and delightful work; and yet it cannot be denied, that seemingly the word of God must first be translated, to produce any lasting benefit. I am arrived as far as 18th of Genesis with moonshee. The Epistle to the Romans I am doing alone first, that I may consider it at my leisure. The paucity of Hindoostanee prepositions renders a faithful translation of this book exceedingly difficult. There is not likely to be a recess from church now or in succeeding seasons! so I shall be at a loss to know how to itinerate. But the Lord will open a way in due time.

*To the Rev. D. Corrie.*

*July 1.* With Mr. G. at Patna, conversed chiefly about proper words for the Romans. In my way back, had very affecting meditations on the vanity and unsatisfactoriness of the world, and found my soul encouraged to intercede for the poor heathen. The more men speak of the impossibility of converting a native,

the more will God's power be displayed in bringing it to pass.

3. Received two Europe letters, one from Lydia, and the other from Colonel Sandys. The tender emotions of love, and gratitude, and veneration for her, were again powerfully awakened in my mind, so that I could with difficulty think of any thing else, yet I found myself drawn nearer to God, by the pious remarks of her letter. Nature would have desired more testimonies of her love to me, but grace approved her ardent love to her Lord.

7. Employed at Major Y.'s, in correcting the fair copies of the chapters of Genesis, and translating. Conversation with them sometimes useful. B. walked with me at night, but somewhat pained me by want of due seriousness in his spirit. Yet, alas ! I thought, where does the blame lie, but on me ? O God, save me from the bad spirit I manifest, and make me to seek thy face more, and walk more in thy fear. Lord ! save me from my own sins ; let me not have a name to live while dead ; but rouse my sleeping soul, that I may save myself, and them that hear me.

8. Went to Bankipore to baptize a child of —s. One of the ladies played some hymn tunes on my account. If I were provided with proper books, much good might be done by these visits, for I meet with general acceptance and deference. In the evening buried a man, who had died in the hospital after a short illness. My conscience felt again a conviction of guilt, at considering how many precious hours I waste on trifles, and how cold and lukewarm my spirit is when addressing souls ; and now another is gone in his sins,—gone to bear testimony perhaps against the

unfaithfulness of his minister. My soul remained through the evening in a state of awful seriousness; and at night with the soldiers in prayer, I found a sweet and solemn pleasure in dwelling upon our mortality. Wishing to have some conversation with the Y—s, I went there; but finding Major C. there, and the conversation trifling, I retired immediately; to speak or hear anything about this world's affairs appeared exceedingly painful.

12. (Sunday.) Preached on Psalm xc. 2. In the afternoon had nearly one hundred of the women, and found great liberty of speech; thus God again answered prayer.

*July 13.*

I have received your two letters and the report, and hope to be able to dispatch it to-morrow to Berhampore. Another copy of it shall be made out for you. It was only a change of scene and air that you required, and I bless God, that the change has had the desired effect. If Mirza had been at Benares, he would certainly have made himself known to the English: yet it will be worth your while to make your moonshee write to the Mufti, or Cutwal; they will say where he is to be found. In a letter from our beloved Hierarch is the following; 'Sabat is applying to Syriac, and two months will be sufficient for him to attain Hebrew. These are the originals from which he will make his translations. He will delight your heart, for he is a gentleman, a scholar, and a Christian. I have made a private communication to him of our intention of placing him in your hands, which is what he desires above all things.' In a note of Dr.

B's to Mr. Brown, which he sent me, is this; 'We shall give to Martyn, Mirza, and Sabat, and announce to the world three versions of the Scriptures in Arabic, Persian, and Hindoostanee, and a threefold cord is not easily broken.' This plan of placing the two with me I accord with, as it seems to be the will of God; but annunciations I abhor, except the annunciation of Christ to the Gentiles. To announce Arabic and Persian translations to the world by men under my direction, who am beginning the grammar of one, and have yet to open the grammar of the other language, seems to be plainly contradictory to good sense: and what end does it answer? It will tend to bring upon us the contempt of those, at least in India, who know the difficulty of acquiring those languages, and can count the number of months I have been here. These are the present thoughts of my mind which I open to you; perhaps farther information from Calcutta will sweeten some of my sour imaginations. Mr. W—— has also sent me a long and learned letter. He is going to print the parables without delay for me, and the modern Hindoostanee version of them for themselves. He says, 'the enmity of the natives to the Gospel is indeed very great, but on this point the lower orders are angels compared with the moon-shees and pundits.'

\* \* \* \* \*

- 15—18. Erpenius's grammar; Persian and translating; the same trials with little intermission; but through the grace of God finally victorious and enjoying much composure at the close of every day; particularly on the last night, (Saturday), I felt a weaned-

ness from the world and nearness to God, and a spirit of intercession for dear friends.

19. (Sunday.) At the afternoon church one of the women, who is usually deeply attentive, shed tears on hearing that God writes down in a book all the evil acts and thoughts and words of men. The congregation small, but I was assisted much with them ; the young man at the hospital and another there, of whom I had hopes, shewed their hearts untouched, and seemed even quite contemptuous. Among the soldiers at night there was a new one lately come from Cuttack ; I felt very solemn in prayer, and deliberate. At night with Major Y. my conversation, I fear, was more than they could bear. I told — that she would never enjoy peace of mind till she let the world go ; and spoke in full about plays, cards, balls, &c. She observed that religious people made religion terrible by debarring persons from amusements, and sometime after retired in tears. Alas ! how hard is it for a rich man to enter into the kingdom of heaven ! And how cruel a disappointment to my hopes ! What a cutting off of right-hands and plucking out of right-eyes is true religion ! notwithstanding that people in these days must have the bitter draught made more palatable ; but the true gospel is still the same. Oh that God would send into her heart a right sense of her lost estate ! she would then see it to be a very small sacrifice to part with a few paltry amusements.

*July 20, 1807.*

Milner, your letter, note, and appendix have arrived safe. The latter is certainly too interesting not to be forwarded. I detain it awhile to read to the — and



B. or rather to my society. May the solemn account of this poor man's departure make us all think, what manner of persons we ought to be in all holy conversation and godliness! I groan within myself at witnessing the want of spiritual power upon the hearts even of those who do know something of the power of the world to come. Alas! I fear we are all of us, minister and people, but half awakened. The native of Bettea is likely to be useful. I would give much to hear one or two of his Lectures, that I might know how to address my Portuguese congregation. Employed as he is, you are certainly right in maintaining him, whether his heart is upright or no, provided his life is not a scandal to the Gospel. A word for church I have not yet found, as moonshee knows no word in Arabic or Persian to express it; but no doubt there is some word in one of the oriental versions, which I shall find out before any thing is printed. I have written, *the company of the chosen*, which comes most near to the *ἐκκλησία*. If the single word which may occur should not readily express this idea, I would rather use a phrase explanatory as above, than leave such a word, as church is in English, to which very few English affix the right idea.

21. Much oppressed with the danger of Mrs. Y. and the rest of my people. Oh, let the Lord give me grace to preach in an awakening manner to them. I feel stirred in spirit to do all I can to rouse them.

*Dinapore, July 21, 1807.*

MY DEAR MRS. BROWN,  
That part of Mr. Brown's report which relates to

yourself is so wonderful, that I cannot forbear taking notice of it by answering your kind letter immediately, instead of deferring it to another day as I at first intended. What a scene of terror for a mother to witness! and the dear little infants too, unconscious of their danger. How was our God nigh them to cover them! I join with you in adoring his mercy, his distinguished mercy to you and your's. "Thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under feet." The whole of Psalm xci. you may read as if written for you. Let us indulge the hope, that the Lord has interposed for the deliverance of these dear little ones, because he has set his love upon them. Perhaps gratitude on being reminded of this event in after days will be the band of love, by which he will keep them for himself. So you intend the new little one for me; I accept the boon with pleasure. \* \* \* \* \*

It is a delightful sign, when we love our Christian friends for their Christian virtues. It shews us ripening for the society of an innumerable company of angels, and the general assembly of the first-born. There may we meet! and may your children after you, walking in your steps, follow us to glory! Tell James and Charles, that I expect to find them great scholars, when I next see them, and shall examine them strictly. My prayers and praises for you all continue.

Believe me to be yours affectionately,

H. MARTYN.

24. Arabic grammar, sermon, and translation; still in continued sorrow for the Y——s, and the rest of the people. B. passed the evening with me; in prayer

with him, I found a very solemn and sweet season. God was near as a refuge, and suffered me to come nigh unto him to pour out my complaints before him, and to intercede for the poor young man with me and the rest. My thoughts were much raised above the world afterwards, and I could almost have rejoiced, if the hour of my departure from it had arrived.

26. Preached on John xvii.—“They are not of the world, even as I am not of the world.” With the Y——s at breakfast, I opened my heart very freely on the subject of conformity to the world; they seemed resolved to make some change in their system, but I could not perceive anxiety to please God, though the contempt of the world should be the consequence. In the afternoon had eighty-three women. I felt greatly relieved this evening at the spirit my dear friends the Y——s, manifested. They shewed that no small impression had been made on them by what I had said.

27. To a young civilian of Bankipore I spoke with plainness, and not without making impression, on the unlawful way in which he was living. Went at night to Col. W.'s: unexpectedly the conversation rested for a while on religion, and I told them of the danger of living after the flesh, and much else on their duty and danger. Dined at the Y——s, but did not seek conversation on the old subject, for fear of tiring.

28. At Arabic grammar; finished the Persian part of Gladwin's Moonshee. Tried with many temptations, which often brought a sense of guilt on me; but the all-sufficiency of Jesus succoured me again and again, to set out afresh in endeavours to maintain purity of heart. Oh, may that blessed Spirit, whom I am in such danger of grieving, bear with

patience, and carry on that work, which my perverseness so interrupts and mars! Afternoon and evening I passed at the ——'s. The subject of amusements was again renewed; there seems a want of due conviction of their lost estate; yet I trust God has grace and love in store for them both.

30. Received letters from Europe, from Lydia, sister S., Simeon, Cecil, and Hensman. The contents so engaged me, as I went in my palanquin to Patna, and at Mr. Gladwin's, that I could think of nothing else, and so came away immediately. Still kept in ignorance about the Lord's purposes respecting Lydia, and likely to remain so some time, such is his blessed will; but my sister's letters made my heart bleed, and proved a more severe affliction than I have experienced since being in India. Nothing but the assurance, that it is the Lord, and that infinite wisdom appoints that I shall suffer this too, keeps me from deep dejection.

31. Called on some of the people and officers; but my heart was so pressed, and as it were, choked with the remembrance of my sister, my dear, dear sister; every hour do I commend her to God; oh, hear my prayer!

*Dinapore, August 1, 1807.*

MY DEAR SIR,

I have this day written to —— according to your desire. But how can I offer advice to a Christian minister? Every one will say to me, "Physician, heal thyself!" Yet I have done violence to my feelings, and said something about his neglect of prayer.

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It has lately occurred to me, that if Dr. B. is disposed to add another to his acts of munificence, he might revive Arabic and oriental literature in Cambridge, by establishing an annual prize there. Its efficacy will not depend on the greatness of the sum, so much as on the eclat attending it; and therefore it ought to be a gold medal given to the inceptors in arts at the time of their taking their M. A. degree, and accompanied with some recitation in Arabic on the commencement Tuesday. From those feelings of vanity I have but lately escaped, and am therefore qualified to speak of the effect such a thing would have on the minds of the young men. I know for myself, I should have taken fire at the idea of appearing an Arabic scholar before the assembled university. Arabic and Persian Bibles will soon have to undergo a rapid succession of editions in England; and it is therefore desirable, that many persons should be at hand qualified to superintend the printing of them. \* \* \*

Yours ever affectionately, my dear Sir,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

2. (Sunday.) Preached on Ezekiel xxxiii. 11. Two of the lieutenants, with whom I had a long and solemn conversation last night, came, and I hope found a word in season.

3, 4. While thinking of writing to my dear sister, my heart felt ready to burst with grief; I shed many tears at the remembrance of her, and interceded for her many times with God. The Y——s give me more encouragement to hope, that they are forsaking the vanities of the world.

9. Preached on John iii. 20, 21. My dear friends the Y—'s, for whom it was chiefly intended, were not a little affected, as I observed more than once through the day.

11. Found a very solemn season of prayer this morning; blessed be God! May he shew me more and more my obligations to his mercy, and lay me low with shame and sorrow in the dust! Resumed the Arabic grammar. Visited the Hindoo, and explained the gospel; but no apparent impression on him, or the Portuguese woman with whom he lives.

12. At night, the men came as usual; my spirits very low, but I found a sacred pleasure in the holy exercises of our worship. The hymns about Christ were sweetest to me.

13—15. My employments: Arabic grammar and Persian; writing sermon; finished Bacon's Essays. One of these days at Major Y——'s. Read and conversed with them a long time on conformity to the world. Their receiving with such meekness the engrafted word is surely a happy sign. Received "The Christian Institution," and was deeply interested and affected by some things in it, especially the martyrdom of Abdallah. My soul was drawn near to behold the great God our Saviour. Yes, he reigns; oh what is unfolding! what will time,—what will eternity disclose!

16. (Sunday.) In the morning preached on Rom. iii. 20. In the afternoon with the Hindoostanee congregation, the people seemed affected at some parts. Returned to my quarters, and found letters from Sally, bringing the intelligence of my elder sister's death! Oh my heart, my heart, &c. (See Memoir p. 270.)

17. Continued in bitter distress; it still appears like a dream to me that she is really gone.

18. More composed than yesterday, and returned to my work, but heart-breaking recollections come across me at intervals. My soul finding its only consolation in seeking and endeavouring to maintain a spirit of submission to the blessed God.

19—22. My heart still oppressed, &c. (See Mem. 273.) Received a letter from Dr. Kerr, together with his letter to Lord W. Bentinck.

23. (Sunday.) Preached on Job xix. 25—27. At Hindoostanee prayers, the women few, but attentive; again blest with much freedom. Afterwards spent some hours with the Y——'s, more profitably than ever; yet, not having strength to read, I desired Mrs. Y—— to do so; we thus had many important chapters, which led me to explain the way of salvation by the righteousness of Christ, which I saw they had neither of them understood. The consideration of this glorious subject raised my soul to a precious frame of rejoicing for this solid ground of Jesus' imputed righteousness. The greatness, the magnificence, the wisdom of the way again filled my mind, and the necessity and desirableness of communicating it to the heathen appeared stronger than ever.

24. Finished 1st of Peter with moonshee, and read Persian. At night sent for B.; I found he had not fallen into the snare I suspected, but had gone back considerably by his own confession; he had observed, he said, that Ecclesiastes and the New Testament were directly contrary to one another, and on that account, as well as from conversation with some of the infidel soldiers, he had omitted reading the Bible for several days. I admonished him with all the solemnity of affection I could, and prayed with him. He

shewed nothing of an improper spirit, but had lost much ground in the divine life.

26. Morning and evening, visiting one of my men, a serjeant, who is in some danger; read and conversed with him, but did not find undoubted evidence of his being under real conviction. Studies, as usual; the men came at night. Was constrained afterwards to mourn, that I do not enjoy either private or social prayer. Among other causes of this decline, I fear that I walk according to my carnal wisdom, striving to excite seriousness by natural considerations, such as the thoughts of death and judgment, instead of bringing my soul to Christ to be sanctified by his Spirit. In secret prayer at night, I cast myself, as ignorant and helpless, on the wisdom and mercy of the Lord, that he might sanctify me in his own way, and prayed for real spirituality, that I might both live by the Spirit, and walk in the Spirit; I felt some revival. Oh may I henceforth know Christ no more after the flesh! let all old thoughts and customs die away, and all things become new. Let me live contrary to, and above my own spirit; that is, let Christ live in me, and bring into captivity every thought that exalteth itself against the knowledge of God.

30. (Sunday.) Preached on Romans iii. 21—23; and, as is generally the case, when Christ is the subject, was much enlivened in my own spirit. Had some happy time in prayer and the word of God, this morning. Finished the Pilgrim's Progress at the hospital, and inwardly blessed the Lord for the hope of one day entering in through the gates into the city. Staid with the Y——s; but the time did not pass usefully, and I felt my conscience accuse me.



31. Resumed the Arabic, with an eagerness which I found it necessary to check. Began some extracts from Cashefi, which Mr. Gladwin sent me, and thus the day passed rapidly away. May I find equal and greater pleasure in the most spiritual part of my work! But alas! how much more readily does the understanding do its work than the heart!

*September 6.* (Sunday.) Preached on John x. 11. There was more attention than usual, which is always the case, when Christ is the subject; afterwards administered the Lord's supper. B. left me this morning, saying, he hoped he was the better for this ordinance. Much of the morning after passed idly, till a sense of guilt stirred me up to prayer, and I found a very solemnizing influence upon my soul. I desired above all things I could ask for, that I might never more fall into levity, or be in any respect unlike the blessed Lord. With a spirit duly serious how easy is the most difficult work! Had a few women at the Hindoostanee prayers. At the hospital found sixty-nine men. I felt my spirit kindled; but my voice was all gone, and I was obliged to leave speaking to them. In private with B. there, said what I could to strengthen him. Three came at night; had the usual service. I took my meals with the Y—s, but our conversation was not useful, though for myself I desired nothing but discourse upon the things of God.

7. Thinking with peculiar fondness of my dearest Lydia, though with some unhappiness, lest we should never meet again on earth. Yet our gracious Father will order it for the best for both of us.

9. At the time of translating Romans xii. moon-shee asked, Who there was that would feed his enemy?

When I mentioned some of my Christian friends in India, he smiled in unbelief, because he said, Mr. Carey, when he had been robbed of a watch, sent nine of the thieves to a zemindar for punishment. Some soldiers came at night; I found my soul sweetly blessed with peace and joy, and likewise through the day more serious, and breathing after God, notwithstanding the incessant attacks of corruption.

12. Finished the Epistle to the Romans with moon-shee, and a sermon; read Persian. To-night, after a visit to the hospital, felt my soul solemnly affected at the sin and neglect of God so awfully reigning among those poor people committed to my charge. I found great solemnity and freedom in prayer, that God would shew his mighty power in converting some of them, though by the instrumentality of so weak a worm. Oh let me sow in tears; let me go forth, bearing precious seed, and I shall doubtless come again with joy. I feel cautious how I ought to apply these words of 2 Cor. ii. to myself, to whom much of their continuance in sin should be attributed; yet I often do find a melancholy comfort in them. "We are a sweet savour of Christ in them that perish."

13. (Sunday.) Preached on Luke vii. 50. Till the afternoon service, the time passed very comfortably and solemnly. Oh that I could always preserve that solemn sense of the divine presence, which is alone true bliss! Had a very refreshing conversation with B., and exhorted him with full purpose of heart to cleave unto the Lord. At night I had none but foreigners; one, a new one, is a native of Suabia; have been on the whole much blessed and strengthened for this day's service; blessed be the God of my mercies!

15. Translating by myself, and consulting the Arabic Lexicon with such exceeding curiosity and attention, that I left off in the evening unwell; visited the men at the hospital, but nothing more encouraging than before. Some conversation with the Y——s at night, upon the most important subjects.

16. Still translating and consulting the Arabic Lexicon. Heard of Colonel W——'s death. How hard is my wicked heart, that I do not feel more awfully affected at this event! One committed to my charge, one with whom I used to converse familiarly, gone to give up his account to God! Perhaps he has thought, before now, oh, had my minister been more faithful, had he, instead of talking so freely on trifling and literary subjects, been instant, though out of season! Oh my God, let me live preparing for my own departure, and striving to save some poor souls around me. At night some men came; I felt convinced how greatly I had neglected the blessed God, "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel." These words occurred to me with shame and grief; oh that I should be so stupid and wicked, as not to live for ever in the sight and love of that adorable being, who is in himself so lovely, and daily loadeth me with benefits; now henceforth may I know nothing but this God of love.

18. Lived with more watchfulness and perseverance in prayer, and found my soul more serious and serene. How amazing, how unaccountable, that I should be such an enemy to myself, by living far from God! Began the first Epistle to Corinthians. Enjoyed in the evening many refreshing and triumphant thoughts, from meditating on the resurrection of the

Lord. While the shafts of death fly so quick all around, how does this glorious truth hold out a refuge from melancholy and fear !

*Dinapore, Sept. 18, 1807.*

MY DEAR SIR,

I hasten to reply to two of your letters. For the consolation contained in the first, I feel grateful to your kindness. The second, I am almost disposed to call the first angry letter I have received from you. However, I know it is only your love and zeal, that make you grieve at my not standing forward to help your beloved church. You ascribe it to the agency of Satan. Let us hope, my dearest sir, that we shall live to see it fall out rather unto the furtherance of the gospel. I have now no choice left as you tell me ; and therefore it is perhaps superfluous to state again my reasons of dissent from your and Dr. B.'s opinions ; yet I *must* write them down. 1st. The evangelization of India is a more important object than preaching to the European inhabitants of Calcutta. 2nd. Therefore he that is qualified for the first object, in any degree, by his youth and inclination for the work, should give himself to it, as he may hope that he has a divine call. But 3rd. The two objects cannot be combined in such a place as Calcutta. One consequence of my joining you would be, that we should get no one from England ; for they would say, Calcutta is very well supplied. Mr. Brown and Martyn are there. No, let them hear, if it must be so, that Calcutta is destitute of the gospel. Corrie and myself can always plead, that we are engaged about a more important object ; and then it will rest with the consciences of the ministers at

home, young and old, whether they ought not to leave a small parish for the benefit of a great city. I am now supposing you actually gone ; but blessed be God, we have you still, and therefore I suffer no uneasiness.

The translation in the Persico-Arab dialect and character, which Mr. Ward wanted, has been long ready. But I have been waiting to read it over with Sabat. My spirits are tolerable in general ; a little depressed at this time at seeing yours so much so. My dear sir, it is our privilege to live without carefulness ; especially may we be assured that the care of the churches is with Him, who has the government upon his shoulder. May he graciously direct all our ways ! If Dr. B. is not yet gone, assure him of my affectionate wishes for his safety and happiness.

I am, dearest sir,

Yours, with unfeigned regard,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

20. (Sunday.) Preached on 2 Peter iii. 11 ; as a funeral sermon on the occasion of Colonel W.'s death. Major C. was present, and to him I made some address on the duty of attending to the moral state of the soldiers, which I heard was well received. At night with seven soldiers I was much blessed : such a sense of the love of God was vouchsafed in prayer, that I could not tell how to express it ; and with the Y——s afterwards in conversation, I had hardly power to speak on any other subject.

22. From sleeping in a current of air, rose with a pain in my head and face, which kept me dull in body and mind the whole day. Yesterday a Brahmin, from

the Ranee of Davodnagur, came to request, that, as I was going to Arrah soon, I would use the opportunity of interceding with Mr. Trevor for her. He was instigated by my pundit, to ask something about my religion, an account of which I gave; but he heard it with perfect indifference.

24. Thinking to-night of the qualifications of *Sabat*, I felt a conviction, both in reflection and prayer, of the power of God to make him another *St. Paul*. For what but grace made him so steady in the service of his Lord? What my soul longeth for and at some moments expects, is a peculiar sobriety, and inward fervour in the hearts of the ministers and missionaries here. My cowardly spirit shrinks not from ill usage of the body, but from the contempt attending my inability to continue in any one place, for any length of time, preaching the kingdom of God. Yet come what will, I trust that I shall ere long do it at Patna!

*Oct. 11.* (Sunday.) Preached on Psalm l. 21, 22. Captain and Mrs. S. went away, and I felt uncomfortable at being left alone; but a tolerably serious and enlivening season of prayer restored me through grace and love to contentment and peace. I tried to consider myself as unworthy to have any thought, but that of submission to every cross and hardship, and so I found myself serene, though not joyful.

12—14. A *Seik*, making a pilgrimage to Benares, came to me; he was very ignorant, and I do not know whether he understood what I endeavoured to show him about the folly of pilgrimages, the nature of true holiness, and the plan of the gospel. Entered my new quarters. May they be a temple for the Lord of hosts! but may I long for the house not made with hands, eternal in the heavens!

15. This morning resumed my translations. Afternoon spent with the —s, rather against my inclination, as so much of my precious time has been spent of late unprofitably. B. came at night in a sorrowful frame, distracted by worldly concerns; and as this was my state, I found it a pleasure in prayer to complain of these things, and was blessed with some tenderness of heart.

16. Had some comfort in my mind, but still sluggish, and in want of seriousness, and tenderness; for a short time in prayer I felt clearly what I wanted, and seemed to lay hold on the power of Christ to give it me. Oh, that I had faith and diligence to live in that holy sober frame, after which I sometimes ardently long!

18. (Sunday.) Preached on Rev. iii. 2. Considerable attention; the General there; the women also in the afternoon, though only 34, were very attentive to the exposition of Genesis ix. and Luke iii. At night with the men, had an enlarged heart in prayer, and tasted that the Lord is gracious. I ought to feel thankful for the comforts and blessings vouchsafed me this day, though perhaps if I saw more clearly how much is left undone, I should feel less self-complacency!

21. Translating all day; in the evening had a happy and refreshing season with the men. How often, when I have had no power in secret prayer, has the Lord proved himself to be in the midst of two or three gathered together in his name! Afterwards having occasion to call at the —'s, I spent an hour in conversation with — on conformity to the world. I spoke to her more freely than I ever did before to an individual; but I fear her heart is not rightly affected with respect to many other points of infinite importance.

24. An unhappy day : received at last a letter from Lydia, in which she refuses to come, because her mother will not consent to it. Grief and disappointment threw my soul into confusion at first ; but gradually, as my disorder subsided, my eyes were opened, and reason resumed its office. I could not but agree with her, that it would not be for the glory of God, nor could we expect his blessing, if she acted in disobedience to her mother. As she has said, " They that walk in crooked paths, shall not find peace ; " and if she were to come with an uneasy conscience, what happiness could we either of us expect ?

*Dinapore, Oct. 24, 1807.*

MY DEAR LYDIA,

Though my heart is bursting with grief and disappointment, I write not to blame you. The rectitude of all your conduct secures you from censure. Permit me calmly to reply to your letter of March 5, which I have this day received.

You condemn yourself for having given me, though unintentionally, encouragement to believe that my attachment was returned. Perhaps you have. I have read your former letters with feelings less sanguine since the receipt of the last, and I am still not surprised at the interpretation I put upon them. But why accuse yourself for having written in this strain ? It has not increased my expectations, nor consequently embittered my disappointment. When I addressed you in my first letter on the subject, I was not induced to it by any appearances of regard you had expressed, neither at any subsequent period have my hopes of your consent been founded on a belief of your attach-



ment to me. I knew that your conduct would be regulated, not by personal feelings, but by a sense of duty. And therefore you have nothing to blame yourself for on this head.

In your last letter you do not assign, among your reasons for refusal, a want of regard to me. In that case I could not in decency give you any further trouble. On the contrary you say that ‘*present* circumstances seem to you to forbid my indulging expectations.’ As this leaves an opening, I presume to address you again ; and till the answer arrives, must undergo another eighteen months of torturing suspense.

Alas! my rebellious heart—what a tempest agitates me! I knew not that I had made so little progress in a spirit of resignation to the Divine will. I am in my chastisement, like the bullock unaccustomed to the yoke, like a wild bull in a net, full of the fury of the Lord, the rebuke of my God. The death of my late most beloved sister almost broke my heart ; but I hoped it had softened me, and made me willing to suffer. But now my heart is as though destitute of the grace of God, full of misanthropic disgust with the world, and sometimes feeling resentment against yourself and Emma, and Mr. Simeon, and in short all whom I love and honour most. Sometimes in pride and anger resolving to write neither to you, nor to any one else again. These are the motions of sin. My love and my better reason draw me to you again. \*

\* \* \* \* \*

But now with respect to your mother, I confess that the chief and indeed only difficulty lies here. Considering that she is *your* mother, as I hoped she would be mine, and that her happiness so much depends on

you ; considering also that I am God's minister, which amidst all the tumults of my soul I dare not forget, I ~~fa~~ltter in beginning to give advice, which may prove contrary to the law of God. God forbid, therefore, that I should say, disobey your parents, where the divine law does not command you to disobey them ; neither do I positively take upon myself to say, that this is a case, in which the law of God requires you to act in contradiction to them. I would rather suggest to your mother some considerations, which justify me in attempting to deprive her of the company of a beloved child.

28. A sabbath having intervened since the above was written, I find myself more tranquillized by the sacred exercises of the day. One passage of Scripture which you quote has been much on my mind, and I find it very appropriate and decisive,—that we are not to “make to ourselves crooked paths, which whoso walketh in shall not know peace.” Let me say, I must be therefore contented to wait, till you feel that the way is clear. But I intended to justify myself to Mrs. Grenfell. Let her not suppose, that I would make her or any other of my fellow-creatures miserable, that I might be happy. If there were no reason for your coming here, and the contest were only between Mrs. Grenfell and me, that is, between her happiness and mine, I would urge nothing further, but resign you to her. But I have considered, that there are many things, that might reconcile her to a separation from you (if, indeed, a separation is necessary, for if she would come along with you I should rejoice the more). First, she does not depend on you alone for the comfort of her declining years. She is surrounded by friends. She has

a greater number of sons and daughters honourably established in the world, than falls to the lot of most parents—all of whom would be happy in having her amongst them. Again, if a person worthy of your hand, and settled in England, were to offer himself, Mrs. G. would not have insuperable objections, though it *did* deprive her of her daughter. Nay, I sometimes think, perhaps arrogantly, that had I myself remained in England, and in possession of a competency, she would not have withheld her consent. Why then should my banishment from my native country in the service of mankind, be a reason with any for inflicting an additional wound, far more painful than a separation from my dearest relatives?

I have no claim upon Mrs. G. in any way, but let her only conceive a son of her own in my circumstances. If she feels it a sacrifice, let her remember, that it is a sacrifice made to duty; that your presence here would be of essential service to the church of God it is superfluous to attempt to prove. If you really believe of yourself as you speak, it is because you were never out of England.

Your mother cannot be so misinformed respecting India, and the voyage to it, as to be apprehensive on account of the climate or passage, in these days when multitudes of ladies every year, with constitutions as delicate as yours, go to and fro in perfect safety, and a vastly greater majority enjoy their health here than in England. With respect to my means, I need add nothing to what was said in my first letter. But alas! what is my affluence good for now? It never gave me pleasure, but when I thought you were to share it with me. Two days ago I was hastening on the alterations

in my house and garden, supposing you were at hand ; but now every object excites disgust. My wish upon the whole is, that if you perceive it would be your duty to come to India, were it not for your mother,—and of that you cannot doubt,—supposing I mean that your inclinations are indifferent, then you should make her acquainted with your thoughts, and let us leave it to God, how he will determine her mind.

In the mean time, since I am forbidden to hope for the immediate pleasure of seeing you, my next request is for a mutual engagement. My own heart is engaged, I believe indissolubly.

My reason for making a request which you will account bold, is, that there can then be no possible objection to our correspondence, especially as I promise not to persuade you to leave your mother.

In the midst of my present sorrow I am constrained to remember yours. Your compassionate heart is pained from having been the cause of suffering to me. But care not for me, dearest Lydia. Next to the bliss of having you with me, my happiness is to know that you are happy. I shall have to groan long perhaps with a heavy heart ; but if I am not hindered materially by it in the work of God, it will be for the benefit of my soul. You, sister beloved in the Lord, know much of the benefit of affliction. O may I have grace to follow you, though at a humble distance, in the path of patient suffering, in which you have walked so long ! Day and night I cease not to pray for you, though I fear my prayers are of little value.

But as an encouragement to you to pray, I cannot help transcribing a few words from my journal, written at the time you wrote your letter to me. (7th March.)

‘ As on the two last days (you wrote your letter on the 5th) felt no desire for a comfortable settlement in the world, scarcely pleasure at the thought of Lydia’s coming, except so far as her being sent might be for the good of my soul and assistance in my work.’ How manifestly is there an omnipresent, all-seeing God ! and how sure we may be that prayers for spiritual blessings are heard by our God and Father ! O let that endearing name quell every murmur. When I am sent for to different parts of the country to officiate at marriages, I sometimes think, amidst the festivity of the company, Why does all go so easily with them, and so hardly with me ? They come together without difficulty, and I am balked and disconcerted almost every step I take, and condemned to wear away the time in uncertainty. Then I call to mind that to live without chastening is allowed to the spurious offspring, while to suffer is the privilege of the children of God.

Dearest Lydia ! must I conclude ? I could prolong my communion with you through many sheets ; how many things have I to say to you, which I hoped to have communicated in person. But the more I write, and the more I think of you, the more my affection warms, and I should feel it difficult to keep my pen from expressions, that might not be acceptable to you.

Farewell ! dearest, most beloved Lydia, remember your faithful and ever affectionate,

H. MARTYN.

25. (Sunday.) Preached on Isaiah lii. 13, to a large congregation ; my mind continually in heaviness, and my health disturbed in consequence. The women still fewer than ever at Hindoostanee prayer ; and at night,

some of the men who were not on duty did not come ; all these things are deeply afflicting ; and yet my heart is so full of its own griefs, that I mourn not as I ought for the church of God. I have not a moment's relief from my burdens but after being sometime in prayer ; afterwards my uneasiness and misery return again.

*Dinapore, Oct. 26, 1807.*

MY DEAR SIR,

I have received your two letters of the 14th and 17th, the last contained a letter from Lydia. It is as I feared. She refuses to come, because her mother will not give her consent. Sir, you must not wonder at my pale looks, when I receive so many hard blows on my heart. Yet a Father's love appoints the trial, and I pray that it may have its intended effect. The effect of mental disorder on my bodily frame is unfortunate ; trouble brings on disease, and disorders the sleep. In this way I am labouring a little now, but not much ; in a few days it will pass away again. He that hath delivered, and doth deliver, is He, in whom we trust, that he will yet deliver. \* \* \* \*

\* \* \* \*

Mirza came this morning ; we looked over some of our translations together, and his remarks were so excellent, that we must not let him go ; and so I write again, if it be not too late, to have something done for him.

My moonshee, whose look you do not like, is clever, and uniformly diligent and steady, and therefore improveable ; I cannot part with him. Yet I determine to engage Mirza too, and pay him, though it may reduce me to some difficulties for a few months, because I am persuaded that it is for God. Sabat must be now at hand.

Some difficulties have arisen about the bungalow he was to have had ; but he can be accommodated for a time under my roof.       \*       \*       \*       \*

*To the Rev. D. Brown, Calcutta.*

28. A letter from Sabat, sent me by Mr. Brown, surprised and delighted me much at first ; but still there is a burden of grief and uneasiness on my heart, which I cannot yet get rid of. At night in a conversation with Mirza accidentally begun, I spoke to him for more than three hours on Christianity and Mahommedanism. He said there was no passage in the gospel that said, no prophet shall come after Christ. I showed him the last verse in Matthew, the passages in Isaiah and Daniel, on the eternity of Christ's kingdom, and proved it from the nature of the way of salvation in the gospel. I then told him my objections against Mahommedanism, its laws, its defects, its unnecessariness, the unsuitableness of its rewards, and its utter want of support by proof. When he began to mention Mahomet's miracles, I showed him the passages in the 6th and 13th chapters of the Koran, where he disavows the power. Nothing surprised him so much as these passages ; he is, poor man, totally indifferent about all religion ; he told me that I had produced great doubt in his mind, and that he had no answer to give.

29—31. My soul in general solemnly affected in prayer, though not at other times ; affections much more weaned and separated from worldly things : I feel resigned to see Lydia no more ; had frequently sweet and happy experience of those words, “ the glorious liberty of the children of God.” Who or what is there I need care for, while my business is so entirely with God ?

*November 1.* (Sunday.) Preached on Ephes. i. 13. The women in the afternoon very few. I inquired of them after service the cause, but they could give no reason. Two men came at night, to whom I expounded and prayed, and sung with them in a sorrowful and serious spirit. If a dispensation of the gospel is committed to me, I need not doubt it will be made the power of God to the salvation of men, if I am faithful to my charge.

3. Tried by a variety of outbreakings of innate corruption, evil temper, irritability, deadness of affection in spiritual things, sinful anger against the Mahomedans, for the contempt they shew the word of God; whereas I only ought to grieve and be astonished, that they are so blind, "The God of this world hath blinded the eyes of them that believe not," &c. but the many suitable admonitions I received from the blessed word, as I was translating it, were a blessing and strength.

4. A letter from Mr. B. giving an account of his own illness, and Dr. Stacey's danger. Jeffery's absence, and Dr. Buchanan's departure, and the age of the other chaplains led me to suppose, that it would not be long ere I should be at the presidency, a situation which I dislike above all places in India. However, it is not mine to appoint my lot. After a few more changes, I go to my better country above. "For our citizenship is in heaven."

7. Sabat arrived; in some respects I had an agreeable surprise, but in others was grieved. On the whole I have found an increase of care, rather than of pleasure, since his arrival. I feel the necessity of ten-fold wisdom and grace to conduct myself, so that he may become a consistent Christian.

8. Preached on Ephesians iii. 4—7. This morn-



ing was much broken in upon by a young civilian at Arrah, coming to inquire about the 'Trinity, and other doctrines, and arguing against him. He wished however for advice, and promised he would begin the work of seeking his salvation. I lent him the first volume of the Christian Observer. The Hindoostanee congregation was well attended. Sabat dined with me at Major Y's, and joined the men in the evening at prayer. There were six of the men ; Sabat wept, when I told him that only one of all the regiment was to my knowledge serving God.

*Dinapore, Nov. 10, 1807.*

MY DEAR SIR,

Sabat arrived last Saturday, and he now takes up so much of the time when I am free from the moon-shees, that I can hardly tell how to find a moment for writing a letter. But you are anxious to know what I think of him. Truly, not to esteem him a monument of grace, and to love him accordingly, is impossible; and yet with all, as you say, he is an Arab. Your descriptions of him are wonderfully exact, though I had formed no just idea of him till he came. The very first day, we began to spar. He would come into none of my plans, nor did I approve of his; but I gave way, and by yielding prevailed, for he now does every thing I tell him. He wishes to have nothing to do with my Hindoostanee works: nor do I want him, for he knows not the common Hindoostanee of the country. He says himself that he can be of no use to me, now that I have Mirza, of whose capabilities he has a high opinion. I therefore go on with Mirza, and leave Sabat to his Persian. Thus

time will be saved, and the two translations being done separately will correct each other. His translation is in a high and admired style. As soon as we are settled, I shall pursue the course of Hebrew, &c. which you point out.

Sabat lives and eats with me and goes to his bungalow at night, so that I hope he has no care on his mind. I have let the servants know that he that toucheth him, toucheth the apple of my eye, and that I expect precisely the same respect to be paid to him as to me. \* \* \* \*

\* \* And now with respect to my own mind ; I am easy on every point but Sabat—he has increased my cares,—not that I am much afraid of this dear brother ; but I feel that much of his future usefulness must depend upon the good he gains while with me. Oh, what manner of person ought I to be with him, in all holy conversation and godliness. \* \*

11. Since writing the above, I have received your kind and sympathising letter, and have been much comforted by it. The Lord reward you for all your goodness to me. Sabat has so filled me with ideas of going to preach in Arabia or Persia, that I begin to wish Lydia may never come. But this is the thought of a day. My health is excellent, so that I have no pretence for accepting your invitation. \* \* \*

\* \* Your words and David's are mine too—It is good for me to be afflicted ; yet alas, I never get the good I might. \* \* \*

*To the Rev. D. Brown, Calcutta.*

13. Have had more spiritual enjoyment than of late. God has manifested himself to my soul in more

love, and I have been able to cleave to him with more affection. Wherever I am, or whatever I do, or whomsoever I see, what have I to do but to think of thee, rejoice in thee, depend on thee, and to do thy work, my Saviour and my God? Oh, why do I ever depart from thee? Major and Mrs. Y. and Captain C. dined with me and Sabat. The conversation was interesting and not unprofitable.

15. (Sunday.) Preached on Exod. xx. 17. The spirituality of the law; the people seemingly not much affected by it; but I was myself, both to-day and the day before, in preparing it. May these impressions of the infinite necessity of maintaining a pure heart before this holy Lord God, through the influence of the Holy Spirit, ever remain with me, that though my guilt may be washed away in Christ's blood, I may lay it upon my conscience, to cast out the sinful thoughts of this self-deluding heart! Passed the morning comfortably in reading the word; the number of women was very inconsiderable, and I had no life in speaking to them. At night, while my soul was cast down within me, from a sense of my own meanness and unworthiness, and inutility to the souls committed to me, my heart was comforted by spiritual exercises with the men, particularly in prayer; and I found it sweet to breathe after more seriousness and deadness to the world, both to myself and them.

16. Employments as usual; and a heart too bent to backslide from God. Sabat tells me, he has been visiting my two moonshees, to reason with them on religion. Mirza seems to yield to the power of truth, at least with respect to his understanding; but Moorad Ali is obstinate against it. Mirza said to Moorad,

Perhaps this religion is right ; if it should be, and we should say at the last day, we heard not of the truth, God will say, you might ; for there were many Christians in the land, nay, one of your own number, Sabat, was a Christian. Mirza told Sabat, that the Moolahs from the college of Phoolwaree, wished to confer with him on the subject. Mirza said, that from a principle of doing something for God, he would give his whole time and thoughts to the translations ; he had spent his youthful days in useless poetry, and now he wished to pass his declining days in the study of the scriptures.

17. On one of the parables which they were correcting, I had a long dispute with Moorad Ali and Mirza, which seemed to have the effect, not only of answering every objection, till they were silent, but of fastening conviction on their minds. The difficulties respecting the Trinity seemed to be some ease to Moorad's mind, as he found in it some excuse for disbelieving the gospel. At night, seven men came. Had a long and spiritual conversation with Sabat, in which he opened to me the state of his soul with many tears. It was his distress of mind, he said, that had made him so thin and feeble. I endeavoured to unfold to him at large, the nature of the gospel salvation ; the unchangeable love of God, which is in Christ Jesus our Lord ; that his experience was that of the children of God, nay of the apostle Paul, and was an evidence in his favour. I told him it was the *command* of God, that we should rejoice evermore. He said, ' Yes, I can rejoice, when I ' &c. (Memoir, p. 279.) He then mentioned a remarkable instance in his own life of the sudden vicissitudes of affairs. When the army of— was defeated, he lost every thing he had, and entered

Akberabad utterly destitute. He went to a fakeer's lodge, and was refused admittance; but the fakeer compassionating his misery, did at last offer him a little food, which was so bad he could not touch it, and so he passed the whole night in tears, lamenting his fate. Next morning, the nabob Coca Khan, passing in great pomp, stopped before the fakeer, and asked, what news. The man said, nothing new, but that a good-for-nothing vagabond had come there. The nabob had been acquainted with Sabat's father, and by some means was informed who he was; when he took him by the hand, mounted him on an elephant, gave him his daughter in marriage that very day, seated him on a musnud, and he received the salutations of the nobles accordingly. All this took place in twenty-four hours. Three months after that he went out of Akberabad without a single rupee.

19—21. My mind violently occupied with thoughts respecting the approaching spread of the gospel, and my own going to Persia. Sabat's conversation stirs up a great desire in me to go; as by his account all the Mahometan countries are ripe for throwing off the delusion. The gracious Lord will teach me, and make my way plain before my face. Oh! may he keep my soul in peace, and make it indifferent to me, whether I die or live, so Christ be magnified by me! I have need to receive this spirit from him, for I feel at present unwilling to die, as if my own life and labours were necessary for this work, or as if I should be deprived of the bliss of seeing the conversion of the nations. Vain thought! God, who keeps me here awhile, arranges every part of his plans in unerring wisdom; and if I should be cut off in the midst of my plans, I shall still, I trust, through

mercy, behold his works in heaven, and be everlastingly happy, in the never-ceasing admiration of his works and nature. Every day, the disputes with Mirza and Moorad Ali, become more interesting. Their doubts of Mahometanism seem to have amounted almost to disbelief. Moorad Ali confessed, that they all received their religion, not on conviction but because it was the way of their fathers ; and he said with great earnestness, that if some great shikool Islam, whom he mentioned, could not give an answer, and a satisfactory, rational evidence, of the truth of Islamism, he would renounce it and be baptized. Mirza seemed still more anxious and interested, and speaks of it to me and Sabat continually. In translating 1 Timothy i. 15, I said to them, you have in that verse heard the gospel ; your blood will not be required at my hands, you will certainly remember these words at the last day. This led to a long discussion, at the close of which, when I said, that notwithstanding their endeavours to identify the two religions, ‘there is still so much difference, that if our word is true, you are lost,’ they looked at each other almost with consternation, and said, ‘It is true.’ Still the Trinity, and the incarnation of Christ, afford a plea to the one, and a difficulty to the other. On 1 Timothy iii. last verse, “Great is the mystery of godliness, God manifest in the flesh,” Mirza said, ‘If I take clay, and mould and form it, that thing can have no comprehension what I am ; then how should we know what God is, and how he subsists ?’ He then went on to argue on the other side, as if he wished to know the proper answer to the usual Mahometan objections. I could do nothing but affirm, and deny on the ground of scripture, not attempting to explain. He took a piece of paper and said, ‘If I am

God, it is not necessary I should enter that paper; I can cause a voice to proceed from it.' I replied, that God was not in Christ in order to teach men, but to make atonement for them; he mentioned the miracles performed by holy men, dervishes, &c. and on graves of departed saints. I shewed him the marks of a true miracle, and how they all met in the Christian miracles, and not in these. He was bringing an instance of the miraculous appearance of a pigeon, in some dome, I believe, at Misji Ali, which Sabat, who is often there, denied ever having seen. On 1 Timothy iv. 1, Mirza was again struck; so says he, it is here said, there shall some come who shall command "to abstain from meats, which God hath created to be received." I was silent, and so were we all, while Sabat was looking at the passage, and he rose up with some humour and said, 'Aphee it is yourselves.' Mirza made no reply. In correcting the parable on the rejected corner-stone, there were some things occurred, which reached Mirza's heart. Again, the explanation was, that those who stumbled at this stone, were 'those who stumbled at his *work* of atonement, his *dignity*, or his *commands*,' which he read with some emotion. At another time, when I had, from some passage, hinted to him his danger, he said, with great earnestness, 'Sir, why won't you try to save me?' 'Save you,' said I, 'I would lay down my life to save your soul; what can I do?' He wished me to go to Phoolwaree, the mussulman college, and there examine the subject, with the most learned of their doctors. I told him I had no objection to go to Phoolwaree, but why could not he as well inquire for himself, whether there were any evidence for Mahomedanism, without my going, and exciting prematurely the attention of the whole country and the government?

23—25. Translating and correcting as usual ; the two Mahomedans give no such signs of earnestness as last week ; they are returned to their former hypocrisy. In prayer at evening worship with Sabat and my soldiers that come, I have generally enjoyed comfort and freedom ; praised be the God of my mercies. On the 25th, letters came from Mr. Simeon and Lydia, both of which depressed my spirits exceedingly ; though I have been wishing for some days past, that I might have it in my power to consider myself free, so as to be able to go to Persia or elsewhere ;—yet now that the wished-for permission is come, I am filled with grief : I cannot bear to part with Lydia, and she seems more necessary to me than my life ; yet her letter was to bid me a last farewell. Oh, how have I been crossed from childhood, and yet how little benefit have I received from these chastisements of my God !

26. Received a letter from Emma, which again had a tendency to depress my spirits ; all the day I could not attain to sweet resignation to God. I seemed to be cut off for ever from happiness, in not having Lydia with me.

27. Employed with the moonshees as usual all day ; my thoughts still tinged with melancholy. Oh why can I not be satisfied with the fulness of Thy house ? why do I not drink of the river of Thy pleasures ? In the evening was somewhat refreshed in prayer, and saw that it was an honour to have my lot so cast by God, that I should not be entangled by the low cares of this life ; and I felt stirred up to pray, that I may not be backward to improve those high privileges, and expect great and precious exhibitions of Divine power, in the conversion of the heathen. Yet one thing discourages me, or rather one thing I ought to be ashamed of, is, that I



cannot pour forth my soul in prayer for the precious souls of the heathen.

*Dinapore, Dec. 4, 1807.*

MY DEAR SIR,

With a grieved spirit I write to you, perplexed, but not in despair. Your letters to us came to-day. Sabat had shewn such increasing marks of attachment to me of late, that I did not hesitate to give him your letter immediately. He begged me to explain its contents, which I did; and endeavoured to shew how happy I felt, that his first unfavourable opinion had changed. But he could not conceal his chagrin, at my knowing what he wrote to you. But your refusing to allow him house-rent made a still deeper impression on his mind. He began to speak in a way that made me tremble for his soul; complained of the injustice of sending him so long a journey, with the loss of seven or eight hundred rupees, to no purpose—of your having dealt deceitfully with him, &c. and said that he should wait till Ameena was delivered, and then give up the work. I reasoned with him temperately, though it was not without difficulty that I kept my temper. I gave him to understand, that we did not consider him as a hireling, but as a brother beloved, who had the cause as much at heart as ourselves, and who would assist us in bearing our burdens. Nothing assuaged him, but my promising to pay the rent, as also the expence of his journey when able. It is really surprising, that with so much unfeigned piety there should be so little sense of propriety and delicacy in him; but, as you say, he is an Arab—half-savage. The allowance he receives is, in my opinion, very handsome. \* \* \*

\* \* \* The low state of the fund, which I have now learnt for the first time, makes me greatly regret that I was so urgent for Mirza, as I fear I may have pained Dr. Buchanan's mind. I shall continue to keep him at my own expence ; and my only reason for not having determined to do so at first, was the debt I incurred in buying this house. \* \*

\* \* \* 7th, dear Sabat, since the night of the 4th, seems anxious to make amends for his conduct—he is more humble and more affectionate than ever : Blessed be God ! my mind is at rest again,

Dear Sir, your's most affectionately,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

MY DEAR SIR,

The letter from Mr. Simeon confirms the account you sent me of his being incapacitated, finally I fear, for public preaching. The other letter is from Lydia, to bid me a last farewell. My heart asks in secret, ' Why have I been so crossed, from my infancy.' Yet the Lord's wisdom and love are very apparent in all his dealings with me. I think now that I ought to urge it no more, since God so evidently forbids it.

Sabat tells me, that you have a Jew of Yemen in your house. As I wish to learn Hebrew *with* points, and cannot discover the right sounds of them from books, can you help me, by writing down from him the true sounds, on Gilchrist's plan or any other ? Next, cannot he or some other learned Jew write a short Hebrew grammar in Persian or Arabic ! Mirza promises to learn Hebrew, and translate from thence into Hindoostanee. Mirza and myself go on steadily ;

but dear Sabat is continually called away by his wife, who claims every attention from him in her present distress. Our hearts are knit together like the hearts of Jonathan and David. He did not seem to like me at first, but now he seems greatly attached.

*Dec. 6. (Sunday.)* Preached on Acts xiv. 22. Congregation large, the hour being altered to ten ; and the attention was very considerable. B. in a long conversation at night hurt my mind much, and gave me many fears about him, but I believe I misunderstood him. The state of the soldiers is horrible by his account, and I fear those who come to me are little better. The Lord apply some word to the hearts of all, and save them ! How they are hurrying to ruin ! Oh, what can save them !

7. Much of this day spent in irregular employment : reading the Koran ; at night with Major and Mrs. Y. ; we were all delightfully interested in reading Newton on the Prophecies, and had some enlargements in prayer for the coming of Christ's kingdom ; but more fervent desire, that I might give full attention to my work of learning the languages, and really improve my talents for God. Oh how guilty is the waste of a moment !

13. (Sunday.) Preached on Luke xii. 20. The congregation was large, and more attentive than they have ever yet been. Some of the young officers and soldiers seemed to be in deep concern. I was willing to believe that the power of God was present, if a wretch so poor and miserable can be the instrument of good to souls. Four years have I been in the ministry, and I am not sure that I have been the means of converting four souls from the error of their ways ; why

is this? The fault must be in myself. Prayer and secret duties seem to be where I fail; had I more power in intercession, more self-denial in persevering in prayer, it would be no doubt better for my hearers. In the afternoon discoursed much to the poor women, from the offering up of Isaac, of God's offering his Son; but I could not keep their attention at all. A half-caste man who was there told me they might understand every word I used; so I know not what to do with them, but continue to teach while the Lord sends any to hear. At the hospital read the Saint's Rest; in the evening had much freedom in exposition and prayer with the men, and affectionate spiritual conversation with dear Sabat.

14. Read the Koran all the morning. Sabat and myself both betrayed into foolish heat about so trifling a question as the superiority of Europeans or Arabians in literature; but prayer brought us right; we rejoiced together, that we had found that which was better than the wisdom of this world. Read his Persian translation with him at night. My soul in secret stirred to be more in, and more fervent in, prayer.

20. (Sunday.) Preached on Heb. ix. 22. to a large congregation, but heard at night that the men turned it all into ridicule. The women in the afternoon few. B. and Mrs. Y. often are, and to-day were such, that I stand in doubt of them; so that I have not one steady Christian soul to give me encouragement. Yet why should I be cast down, when I have my God and Saviour to flee to! Times of distress and grief always endear God, and his Christ, and his heaven, to my soul. In prayer with the men at night felt quite alone with God, and stirred up to cry

earnestly for the effusion of the Spirit upon us, and some token that he is among us.

26. Translating from Genesis for the women into Hindoostanee. In the evening read Persian and Arabic with Sabat. At night had some gracious manifestations to my soul, shewing me, how much I lose by not purifying myself. When God reveals his beauty, how wicked does my heart appear !

29. Translating from Hebrew into Hindoostanee in the morning. Read Arabic and Persian as usual with Sabat. We had some conversation on this subject, whether we might not expect the Holy Spirit would endue us with extraordinary powers in the acquisition of languages, if we could pray for it only with a desire to be useful to the church of God, and not with a wish for our own glory. There seemed to be no reason against such an expectation. I sometimes pray for the gifts of the Spirit, but infinitely greater is the necessity to pray for grace, as I know by the sorrowful experience of my deceitfully corrupt heart. Tried very severely to-day by indwelling corruption. Sin is a body of death to my soul ; I start with astonishment, that I can think without tears and agony of sin, which in its course would plunge me and others into shame, misery, and everlasting damnation. " Keep thy servant, O Lord, from presumptuous sins ;" I walk on the edge of a precipice. Waken my soul to vigilance and circumspection, and may the power of thy Spirit command my wicked heart into obedience and holiness ! Oh happy those souls, who are gone beyond danger ! Oh that I could maintain that meek, and resigned, and serious frame I hope to have in my dying hour !

31. This and last day, conscience more pure, and

mind at peace. What encouragement to resist, even to blood, striving against sin ! And now another year is gone, time carries me swiftly on, but I run not my race swiftly.

*January 1, 1808.* Few or no changes have occurred in the course of the past year. (See Mem. p. 281.) All that I have done this whole year is to prepare the translation of the Parables, translate the Epistles into Hindoostanee, and make small progress in Persian and Arabic. Sabat having come from Dinapore to live with me is also an event, as he will assist me to consider seriously of what must be thought of, before going into Persia and Arabia to preach the gospel.

Sabat and I agree better in the faith of Christ than in any thing else. He exalts logic, and I decry it, or rather the pedantic use he makes of it. He looks down with high contempt upon the learning and civilization of the Europeans, scarcely allowing us to know anything but a little arithmetic. This nettles me to take up the cudgels sometimes, to teach him that we do know something. But his ignorance of the terms of science in English, and mine of Persian, is a most happy gag to our mouths, and saves us from much vain jangling. There is scarcely anything that needs altering in his exterior, but his pedantry ; his passionate temper is, I think, softened considerably.

2. Employed about a sermon ; Major and Mrs. Y—— and J. M—— dined with me ; it being the last time we were to join in prayer, I endeavoured to intercede for them, that they might stand fast in the Lord, so that I might have joy of them ; that, since I

shall probably see them no more till the great day, I may meet them then, fit to be presented perfect in Christ Jesus.

3. (Sunday.) Preached on Gen. iii. 15. I thought that there would be scarcely any attention, but as it was a text about Christ, the Holy Spirit bore testimony to it in some small way at least.

*January 4th, 1808.*

DEAREST BROTHER,

I am writing a letter in a situation in which I never wrote a letter before, sitting in my palanquin in Major Y—'s camp near Patna. (Memoir 283.) To-day we ought to send our reports, but I have found it impossible to gain a moment this last week to think what must be said.

The circumstances that discourage us at present in our ministry, are alleviated by our both meeting with them at the same time. We shall live to see better days. Among all the different people whom I have occasion to speak to, I know not which is most hardened. How shall it ever be possible to convince a Hindoo or Brahmin of any thing! These are people possessed by Satan, like the idols they worship, without any understanding. Truly, if ever I see a Hindoo a real believer in Jesus, I shall see something more nearly approaching the resurrection of a dead body, than any thing I have yet seen. This last week a Brahmin came three or four days following, and stayed an hour or two each time. I told him all that God had done for mankind from the beginning; the evidence of Christianity, the nature of it, the folly and

wickedness of their religion ; in short, every topic that could affect a human being ; at the end of all, he was exactly as at the beginning. The same serene smile, denoting the absence of all feeling. However, I well remember Mr. Ward's words, 'The common people are angels compared with the Brahmins.' Perhaps the strong man armed, that keeps the goods in peace, shall be dispossessed from these, when the mighty word of God comes to be ministered by us.

Yesterday morning, on Genesis iii. 15. There was great attention, from my assailing, perhaps, some of the infidelity our common soldiers profess.

The reports of the Bible Society are delightful, particularly the Roman Catholic Doctor. In what a variety of forms grace appears, and under what dirty rags may a beautiful countenance sometimes be seen !

5. Scarcely do I remember a day in which my corruptions ever rose to a greater height ; showed some evil temper. As soon as I walked out, I happened to observe from the top of the fort, some Brahmins below in the Ganges, pretending to be absorbed in meditation. I felt provoked at the sight ; but instantly the thought occurred, if these men, in the worship of their Devil, are so exact and careful, why do not those, who are taught to know the true God, meditate on him ? This morning I found no corner for prayer, through the servants having made the breakfast room my bed-room, and so I had begun the day without prayer, yet here were some Brahmins not ashamed to pray before one another, and undisturbed by the multitude of other brethren. I retired in great grief and shame, and had not a stone to cast at a living



creature ; but was permitted, notwithstanding my deep sense of guilt, to speak with some earnestness to God while walking.

7—13. More lively and comfortable, but still in general wanting fixedness of soul to God ; looking into the perfect law of liberty, and straightway going away, and forgetting what manner of man I was. On the 10th (Sunday) I preached on Mark viii. 38. A woman applying for baptism, has been coming with another every day for instruction. Studies as usual ; reading Koran, and translating Scripture into Arabic.

*Dinapore, January 7th, 1808.*

DEAREST BRETHREN,

I come before you again with nothing to say for myself, yet happy to be with you, and to be numbered amongst you, and happy to repeat my vows of fidelity to our mutual engagements. If nature were suffered to have its way, my paper would be filled with complaints. I should tell of a year passed away at this place, and scarcely the least good done ; of the ignorance, infidelity, and dissipation that prevail as much as ever ; but, though even Sabat wept at hearing that only one of all the number he saw was converted, I must check my propensity to despond. It took much more than a year to bring out the smallest appearances of grace in myself ; and perhaps the ministers of the gospel at home would have as much reason to mourn as we have, were they, like us, confined to a single society. I will therefore rather be thankful for what the Lord has done, than querulous on account of what he has not done. He has permitted me to teach and preach Jesus Christ to the same people for a whole

year, and this cannot prove finally to be in vain. Some of them, the officers and ladies of the 25th are gone to Berhampore, where they will again hear the song of mercy and judgment, (blessed be God!) from the mouth of my dear brother Parsons. May many of them be ripened under his care, and be presented by him perfect in Christ Jesus! And I am sure that I feel indifferent who are made the instruments of saving the people that are or have been my hearers, so they are saved; and my brethren are of the same mind. We shall all acknowledge, that he that planteth, and he that watereth, are one, and yet neither of them is anything; the people are God's husbandry, God's building.

The two persons frequently mentioned by me before as serious, seemed to be rather progressive than otherwise when I parted with them. And I now commend them with much affectionate desire to Parsons, that he may exhort them with full purpose of heart to cleave unto the Lord. Since the commencement of the cold season, my congregation has been large, and the attention considerable. The Hindoostanee congregation, though much fallen off since the outset, has not diminished since my last communication.

The schools are full of boys still, but not overflowing, as they were. There seems not a vestige of fear left in the minds of the people respecting my purposes. By asking the boys if they understand what they read of the Sermon on the Mount, opportunities occur at every visit of explaining to the bystanders. The schoolmasters require looking after. The boys first learnt by rote; and what they pretended to be reading, they were saying by heart. But of late I have examined them with more strictness, and rebuked

the masters sharply. My hopes of the usefulness of these schools are greatly increased.

Among the most memorable events of this last quarter is the arrival of Sabat to live with me. As a Christian brother and able teacher of Persian he is a double blessing to me. He will probably prove a distinguished instrument in preparing the way of the Kings of the East. I should be desirous of sending you tidings of him from time to time, if I were sure he would never see what is written in his praise. But I am very unwilling to feed his besetting sin, which appears to be vanity.

As much of my time as was not employed for the Europeans has been devoted chiefly to translating the Epistles into Hindoostanee. This work is finished after a certain manner. But Sabat does not allow me to form a very high idea of the style in which it is executed. But if the work should fail, which however I am far from expecting, my labour will have been richly repaid by the profit and pleasure derived from considering the word of God in the original with more attention than I had ever done. Often have I been filled with admiration, after some hours detention about one or two verses, at the beauty and wisdom of God's words and works, and often rejoiced at meeting a difficult passage, in order to have the pleasure of seeing some new truth emerge. What a source of perpetual delight have we, dearest brethren in the ministry, in this precious and wonderful book of God ; and what happiness is it that the study of it is made our secular business !

Time flows by me with great rapidity ; and it seems as if life would be gone, before any thing is done or

even begun—I mean for the natives ; for, with humble deference to the superior judgment and experience of our beloved president at Calcutta, I think the missionary ardour of the Hon. Company's chaplains, that is of one of them, wants strengthening rather than a check. And this seems the proper place for repelling the charge publicly brought against us in the last letter from Calcutta, for refusing to come down. I do not stand up the champion of my two brethren above and below me on the banks of the Ganges. They must defend themselves as they can ; but I say boldly for myself, that I am not afraid to work amid the fires, at the Presidency or anywhere else ; but when I see a very small party of people, who choose to sit still, with their faces upon the right way and a flood of light poured upon it, and not far from these, millions, equally valuable, groping for the true way in midnight darkness, I cannot help running with a lantern to the latter. At the time of Mr. Brown's late illness, (for his recovery let us bless God,) I should have rejoiced to bear any or all his burdens, and would have floated down to his aid with all joy, but it was to be considered, that by the time I had obtained permission to leave my station, and perform my journey down, he might be recovered ; that my own European congregation, being superior in numbers to those at the mission church, and inconceivably more ignorant, had at least an equal claim to my labours with the people of Calcutta ; that in my absence the light is out here, no public or social means of grace left, no sabbath kept.

The reports of the Bible Society with which Mr. Brown has favoured us, have filled us all, no doubt, with wonder and delight. Their large strides toward

the great object, seem to mark a power about to be, if not already, gigantic ; and since their weapons are necessarily, by the nature of their institution, not carnal, which cannot with certainty be said of any missionary society, they bid fair to give a more deadly blow to Antichrist, than he has yet had. It is indeed his mortal blow, I suppose ; for the lease of his life seems nearly out according to the prophecies. Amen ! thy kingdom come, O Lord ! Thou shalt overcome him, for thou art Lord of Lords, and King of Kings. May we thy ministering servants also overcome him, through the blood of the Lamb, and the word of their testimony ! In thy cause let us not love our lives unto the death, but be numbered at last among those who are chosen, and called, and faithful !

H. MARTYN.

*To the Associated Clergy.*

*January 11, 1808.*

DEAR BROTHER,

Sabat sometimes awakes some of the evil parts of my nature. Finding I have no book of Logic, he wishes to translate one of his compositions, to instruct me in that science. He is much given to contradict, and set people right, and that he does with an air so dogmatical, that I have not seen the like of it, since I left Cambridge. He looks on the missionaries at Serampore as so many degrees below him in intellect, that he says he could write so deeply on a text, that not one of them would be able to follow him. So I have challenged him in their name, and to-day he has brought me the first half of his essay or sermon on a text: with some ingenuity, it is the most idle display

of school-boy pedantic logic you ever saw. I shall translate it from the Persian, in order to assist him to rectify his errors. He is certainly learned in the learning of the Arabs, and how he has acquired so much in a life so active, is strange; but I wish it could be made to sit a little easier on him. I look forward to St. Paul's Epistles, in hopes some good will come to him from them. It is a very happy circumstance, that he did not go to preach at his first conversion; he would have entangled himself in metaphysical subjects out of his depth, and probably made shipwreck of his own faith. I have, I think, led him to see that it is dangerous and foolish to attempt to prove the doctrine of the Trinity by reason, as he said at first he was perfectly able to do.

*To the Rev. D. Corrie.*

14. An order came yesterday from the Governor-General, to send an estimate for building a church. Had occasion to lament the want of self-diffidence with Sabat, which is so great, that he seems to think himself infallible. I told him, that if he so arrogantly despised all help, God would surely put him to shame: "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." My prayers with him have not much life. In secret I am blessed and refreshed much more at times, but these also in general are short and distracted.

17. (Sunday.) In morning prayer found great fervency, and desire to be as a flame of fire for the service of God. My soul panted after the full improvement of every moment of every day. Preached on Gen. xii. 1—3. the calling of Abraham. In the after-

noon the women few, and my spirit depressed at seeing them ; at the end of the remaining service, I found a pain in the breast for the first time, the consequence of over speaking ; felt quite spent in the evening, but went to bed with strong desires to be up again at my work.

January 18, 1808.

DEAR BROTHER,

Your conversation at the — was curious, and I doubt not, useful to them. The Lord endue his servants with a wisdom, which all their adversaries shall never be able, &c. If I happen to go to any place, there is a dumb silence on such subjects ; they seem to be afraid to open their mouths before me ; perhaps it is because I go so seldom among them, that they are so shy. I now never dine out, except at the General's, once in three months. Their dinner hours are at night, and that is the time when Sabat reads his chapter in English, and we pray, and I read my Persian with him ; all of which is so important to him and me, that I feel justified in what I confess my inclination inculcates,—seclusion. At one family where I called this week, their unkindness amounted to incivility. On coming away, my pride told me never to enter those doors again ; but charity *beareth long, and is kind*, so I shall go again. You do not mention, whether the pious Faqueer has been baptized yet—whether Hindoo or Mussulman. I rejoice to bless the Lord, that your heart, brother beloved, is so much toward the heathen. I am in amazement myself that — does not stir himself to this glorious work. When I consider how much greater facilities he possesses than yourself, from long habits of study, I see that the Lord

has chosen you to this honourable post. Let us pray, that the Holy Spirit would endue us with great powers in the acquisition of the languages ; if not by supernatural gifts, yet by keeping us attentive while we read, and give us strong and retentive memories : may he make our spirits fervent in this business ! When it pleases God to open my eyes to the state of the heathen, and to the degree of good one might do, I start at my past slothfulness, and feel excited to resolve, that not a moment shall be lost again. My example in this respect has a great influence on Sabat. He is not very diligent, except when he sees me so ; and then he vows he will not lose a minute. He is very clever, but overrates his own abilities. One day last week, the General brought Bundu Ali Khan of Lucknow, to see Sabat and me. Sabat talked a great deal with him, and warned him to seek the salvation of his soul, as life was but five days long. Bundu Ali appeared a very gentlemanly man, and I much regretted that he was going away, and would not see us again. He did not venture to dispute with Sabat on the reasons of his change. I had almost forgotten to say that the Governor-general has sent an order for building a church here. You shall hear more, when I hear more. I preached yesterday on the calling of Abraham, in pursuance of a plan I have designed for noticing the chief points of the Old Testament history, for the benefit of the infidels who swarm in these parts. The Hindoostanee women are very few.

H. MARTYN.

*To the Rev. D. Corrie.*

19. Rose between four and five, but my frail



frame cannot keep pace with the desires of the mind ; felt weak and tired from morning to night. Last night the idea occurred to me that the Christians at Patna might be gathered together, and by preaching to them a door be opened to the heathen and Mahometans, without drawing upon me the interference of government. My carnal fears suggest, that I am not yet sufficiently master of the language to save myself from ridicule. Oh for faith ! Oh that I could put myself into the hands of the Lord Christ, that he might work miracles by me !

20—23. By early rising I have gained some ground this week and found more comfort and power in prayer.

My temptations are few, except that of being satisfied with a cold and lukewarm state. The Christians at Patna have been much on my mind before God, and there seems an indispensable necessity that I should take some steps respecting them. Read over the ordination service, and was much affected. All I can do is to cry, “ Deliver me from blood-guiltiness, O God, thou God of my salvation.”

*January 25, 1808.*

DEAR BROTHER,

One of the Hindoostanee New Testaments will soon be ready ; but I want to have a press here, for the delay of having every thing done at Serampore is insufferable. There are few things I regret more, than not having learnt how to print. Before travelling westward, it would be worth while to go to Calcutta to learn this noble art, in order to teach it wherever we go. Yesterday we had the last of our church. The General says, I must only read the prayers for the

future, as the men cannot be kept in the sun for more than half-an-hour. I feel at a loss to know what to do ; a short sermon I must give them. I have been employed in writing Europe letters to — and —. To the latter, using every argument to draw him to India ; advising him to keep his fellowship, for if he gets married, it will be impossible to get him out of England. I have not heard from — since, I know not when, but I am greatly concerned that he does not give his mind to the languages. What an awful thought may it be to all three of us in the neighbourhood of such cities as Patna, Benares, and Moorshedabad, that thousands are perishing with a light close at hand ! But while we are seriously preparing, and conscientiously redeeming the time for that purpose, we may hope to be free from blood-guiltiness. Last Sunday I felt greatly fatigued with speaking, and for the first time perceived symptoms of injury, by pain in the breast. Yesterday it returned just as I began the service, and I thought it impossible I should go through all the service of the day, but the Lord helped me. Saturday evening I was reading the ordination services, and think they are some of the most affecting things I ever read. What men of God were our forefathers ! Oh may I learn in the same school ! The Lord bless you, brother beloved, through Jesus Christ.

H. MARTYN.

*To the Rev. D. Corrie.*

*Dinapore, Jan. 30, 1808.*

MY DEAR SIR,

Sabat to-day finishes St. Matthew, and will write to you on the occasion. Your letter to him was very kind

and suitable ; but I think you must not mention his logic to him, except with contempt ; for he takes what you say on that head, as homage due to his acquirements, and praise to him is brandy to a man in a high fever. He loves as a Christian brother ; but as a logician, he holds us all in supreme contempt. He assumes all the province of reasoning as his own by right, and decides every question magisterially. He allows Europeans to know a little about arithmetic and navigation, but nothing more. Dear man ! I smile to observe his pedantry. Never have I seen such an instance of dogmatical pride, since I heard Dr. Parr preach his Greek Sermon at St. Mary's, about the τὸ 'ον.

For several days past I have had my mind full of imaginations about establishing a press in my house. The reasons are many and strong which I have to offer, but as you will probably perceive them yourself, I will not adduce them, till your opposition renders it necessary. But favour me with your opinion upon it as soon as you can, because we shall soon be ready for printing.

Mr. G. always mentions you with kindness ; but, like most other people, has a strange prejudice against Dr. Buchanan. His library is most choice ; every article in it is interesting to me, and he lends freely. \*

\* \* \* \* \*

And now I have no more questions to ask, except, about your health, and that, my dear Sir, is a question that comes from my heart. Oh may your next bring me the good tidings of your restoration to health and spirits ! I have often observed, that your spirits sink with your strength, but His love changeth not.

“ *My salvation shall be for ever, and my righteousness shall not be abolished.*”

We wait your order to assemble anywhere to receive your pastoral visit. Were the archiepiscopal hands on you, we could not love or honour you more. Believe this to be a true word from your affectionate

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

31. (Sunday.) A melancholy Sabbath! no divine service performed, because no house, and the wet weather prevented us meeting in the open air. The men at night seemed very dull; in prayer with them, I seemed to be kept down by a great weight from doing anything but complain. Sabat to-day received a rude answer from his friends at Phoolwaree, that his apostacy had cut the ties of friendship, and that they did not wish to see him. I also had a letter from Patna, saying the Roman Catholic Christians had all refused to meet me, from fear of offending their Padre at Bettea: thus am I left unable to devise any means of getting to the people of Patna. I trust the Lord will himself open some door of access to them.

*February 1.* Went to Patna, and passed the day with Mr. G. hoping to call on some of the natives with him, but he declined it; the multitudes of this great Nineveh did not affect me with terror as they used to do; I thought I could speak to them without fear.

7. (Sunday.) Again no order for service; I was a little uneasy at the thought of a Sabbath passing with minister and people near each other, and yet no ministrations. Passed the first half of the day in reading and prayer, and found it a profitable time to my own soul, which much wants this rest from weekly employments. In the afternoon officiated at the hospital much

at length. At night the soldiers came ; I heard that the rest were congratulating themselves that there was no service. Alas ! how hardened are these poor sinners ! what enemies to their own souls !

February 8, 1808.

DEAR BROTHER,

This week I believe I have nothing to communicate ; yet, a beginning being made, something will occur. My mind is just now much occupied with some news I have heard, that the King is dead, Ireland in rebellion, England invaded, a large French force by land and sea coming to India, &c. if any &c. can be added to this. We deserve it all for our national arrogance, and God has threatened to bring down the haughtiness of the terrible ; yet I trust that the half of this is not true, nor any part of it. Yet the profound secrecy observed by the governor and council since the arrival of the last overland dispatch is enough to alarm the public mind. How will our affairs be affected by it, i. e. our *preaching* ? Not at all. Our Lord's kingdom is not of this world ; only we shall not be dressed in so good a coat, and perhaps shall trudge about without a palanquin, neither of which, we trust, are serious afflictions to us. Also the Romish missionaries will lift up their head, and the Beast triumph for a season. Oh, how happy our lot to have a blessed heaven above for us, where no enemy, temporal or spiritual, shall disturb ; and a Saviour here, to whom we may flee and be safe from fears ! "Thou art my habitation, whereunto I may continually resort." Mirza made his appearance unexpectedly last week, and began his work forthwith. To-day we reached Matt. xiv. and in a month I ex-

pect the four gospels will be ready for the press. But not a word from Calcutta to say, whether I may hope to be favoured with a press here. To print, myself, is become a hobby-horse with me. \* \* \*

Sabat continues tolerable in health. He wrote a second letter to the Molwee Sahabs, at Phoolwaree, convincing them from the Koran of their unreasonableness in not arguing with him; to which they replied in a Persian letter full of Galee. I advised him to let the matter rest there; but he wrote a third time, in consequence of which, one of them came, and sent a note from a place in Dinapore to say, that for the sake of his descent he would meet him, but not dispute except with *learned* men. He refused to meet him, and smiled at their pretending to despise his learning. Poor Sabat's mind is a little hurt; but I rejoice that his pride has received a wound. He is thereby drawn further from the world, and nearer to the Lord. To-day I hear one of these haughty Mussulman means to visit me. I shall see what arguments he can bring for the support of his filthy religion. The more Sabat and myself talk and read about the Koran, the more he is amazed that his eyes were not opened before; and I, that 1200 years out of the 1260 have left the superstition still in such strength. I had a conversation last night at my garden gate with several Brahmins, but I have forgotten my old Hindoo words, and so our discourse was reciprocally rather dark. Before I attempt speaking in the villages, I must study the Nagree parables again with some attention. And now my paper is done, but not my desire of communicating with you.

H. MARTYN.

*To the Rev. D. Corrie.*

8—12. Received letters from Mrs. Y. and J. but not feeling such delight in any work I could do on earth as heretofore ; our days hasten to an end, and vanity is stamped on us and our works ; the work of sanctification is the chief thing. Oh that my soul panted after higher attainments in that ! Continued weariness about the multitudes in Patna. Would that a door were opened ! Oh, if one is opened, that I may see it ! I feel ashamed to live in such ease as I do ; and were it not that duty keeps me to my present work of translation, I should gladly become a poor man, to mix with the lowest of the people.

*Dinapore, Feb. 12, 1808.*

MY DEAR SIR,

I have no very urgent occasion to write, but next to the pleasure of hearing from you is that of writing to you. \* \* \*

My first question is about the press. May I not have one here ? St. Matthew in Hindoostanee is ready ; and in a month (D. V.) the four will be so. The Acts, by Mirza, were sent by him to you, he says, and Dr. Buchanan's secretary acknowledged the receipt of it. If you can procure it from Dr. Hunter, a month's labour will be saved. For Sabat, Mr. G. will provide a good scribe ; is it determined, whether he is to be allowed one or not ? He begins to be a little peevish at not hearing from you—as he suspects that silence may be the prelude to denial. Certainly our Arabian's *natural* temper is as bad as it well can be, but he fights manfully against it. If in any of our disputes I get the better of him, he is stung to the quick, and does not forget it for days. So I avoid as much as possible all ques-

tions gendering strifes. If he sees anything wrong in me, any appearance of pride or love of grandeur, he tells me of it without ceremony ; and thus he is a friend indeed. He describes so well the character of a missionary, that I am ashamed of my great house, and mean to sell it the first opportunity, and take the smallest quarters I can find. Would that the day were come, when I might throw off the coat, and substitute the jamer ! I long for it more and more ; and am often very uneasy at being in the neighbourhood of so great a Nineveh, without being able to do anything immediately for the salvation of so many perishing souls. What do you think of my standing under a shed somewhere in Patna, as the missionaries did in the *Lat Bazaar* ? Will the government interfere ?

What are your sensations on the late news ? I fear the judgments of God on our proud nation ; and that, as we have done nothing for the gospel in India, this vineyard will be let out to others, who shall bring the fruits of it in their season. I think the French would not treat Juggernaut with quite so much ceremony as we do. \* \* \* \* \* The Lord graciously preserve your bodily health, and fill you with all spiritual blessings in Christ Jesus ! So prays

Your's, ever affectionately,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

13. Finished the correction of Matthew. The day spent unprofitably ; as I was directing how to put my house in order so as to use it for a church, poor Sabat fell into one of his furious passions, which exhibited such a dire spectacle, that I thought of St. James's



words, "set on fire of hell." The occasion of it happened last night, when I thought I had appeased him, and in prayer felt peculiar solemnity, while supplicating for a forgiving temper, and the forgiveness of those who had offended us. But this morning I perceived, that the sun had gone down upon his wrath, and risen again upon it. He thirsted for revenge on one of his servants, who had offended him. When the man sent word he would not return, he went and fetched his sword and dagger, and with his lips trembling with rage vowed, he would kill the man, if he did not come, though he should lose his own life ; which however he would sell dear, as he would kill every police-officer or soldier that should come to apprehend him. I argued a long time with him, and prevailed so far as to get the arms away from him. He told me, I must bring none of the word of God to him ; the voice of conscience was telling him, that he was disinclined to obey it. No remark of mine seemed to affect him much, but this ; that while he was declaiming about the dishonour that would come to him, if he should bear all the wickedness of his servants, I told him I knew no dishonour but sin ; for whatever reproach others cast on us undeservedly, we are precisely the same persons.

18. My birthday, which I did not recollect till it was past ; this day I completed my twenty-seventh year, the body strong and healthy, but the mind childish. What a burning and shining light might I have been at this age, had I been duly careful to improve all the great advantages I have met with in this life ! Yet, praised be God ! my desires and hopes are strong with regard to my future usefulness ; I think I have not a wish to number any more mortal years, except as they are employed in the service of Christ.

21. (Sunday) Preached on Matt. xxiv. 38, 39. "As in the days that were before the flood," &c. in the afternoon with the women; though my own soul was a little affected by what I was speaking about, the one thing needful, they seemed to hear like stones. These things may well deject me; they would have this hardness less, if I had any great fervour or peculiar tenderness for them in prayer, but I have not. I pray, I fear, without faith, as if praying for impossible things; my secular employments also secularize my mind manifestly, so that though my own heart finds sweetness in nothing but God, I have no power, or authority, or fulness in spiritual things; my understanding is not sufficiently exercised in them, and my experience not solid or deep.

*February 22, 1808.*

DEAR BROTHER,

I generally rise fresh and strong for my work every morning, but to-day, though this is my first work, I am ready to fall asleep over it. Understand that I am a perfect giant in bodily strength for reading, and Sabat a mere dwarf. He gets on very slowly in his translation, and I fear it will be a long time before the Persian New Testament will be ready. Yet we may at least hope that the Persian and Arabic New Testament, and the Persian and Arabic translation of the Prophets may be done, before we leave India. The rest, he says, may be done in Persia. Saturday we finished St. Mark's gospel in Hindoostanee. Sabat has rather a contemptuous opinion of my translation, merely because some of the words are mean, and not the Hindoostanee which he speaks, which nobody

but the Nabobs and Molwees would understand. The chief defect of the translation in my opinion will be the exuberance of Arabic words, which are now so familiar to me, that I do not think of ejecting them as often as I ought. But I must be careful with Mirza, for he is like a ball of wax, easy to be moulded into any shape; and whatever he sees me earnest for he will give up; so I alter as little of his translation as possible, lest through his absurd pliability he should give up the true idiom in my desire of having it literal. I had the pleasure of receiving a few lines from dear Mr. Brown last Saturday after a long silence; he says, 'to carry on your operations with full efficiency you must have a press at your elbow; a distant press will only plague you. I mean to make very particular inquiries on this subject, and to let you know how it may be carried into effect. I suppose three or four thousand rupees will establish a press, and three or four hundred rupees per month will keep it a going. Now all this the Christian Institution should and must supply, the moment it has funds, and funds I think will soon be forthcoming.' This was blessed news to me, though there may be some delay before my wishes are accomplished, for without the aid of the Christian Institution I cannot do it. So — has been at Calcutta. Mr. B. says, 'To-morrow he preaches for me a most seasonable discourse.' How are we bound to be thankful for our dear brother; we two, especially, because we both laboured for his soul! At the time of my leaving Cambridge I had quite given him up, but behold he is become a labourer in the same distant vineyard. Only he must have his heart toward the heathen. The women still hesitate to come to my

house for Divine Service. The ladies also I observe do not come, expecting, I suppose, that I should give them a particular invitation, which I shall not fail to do. The European regiment was again accommodated with ease under my roof. Last Monday I began to read Genesis with my servants; they attend with readiness, and listen with interest. A schoolmaster whom my schools threw out of employ I have lately kept in the house to teach my servants to read, and it is surprising to observe how fast some of them learn.

*To the Rev. D. Corrie.*

H. MARTYN.

24. At night with the men, felt constrained to cry to God, to give us more life and power in the ordinances. A load seemed to be on my own heart, and Sabat rather increases than alleviates my unhappiness, by his coarse and unqualified remarks on our meetings. He often, however, tells me most wholesome truths. He told me yesterday,—and the remark was occasioned I suppose by what he has seen in me,—‘that the English Christians have knowledge but no faith; not like the Americans, who, like the primitive Christians, are all faith and love.’ My heart is in concord with these precious souls; though it is true that I know much more than I feel, and I would rather have the enjoyment of weeping with them, than be able to explain all mysteries and speak all languages.

*February 29, 1808.*

If writing to you were not agreeable to me, I should not think of trying to fill a sheet at this time, for my eyes are heavy with sleep. We are all ill here,—Mirza, Sabat, &c.—and to the inequality of the tem-

perature we ascribe our ailings. After my preaching yesterday, my lassitude was so great, that I could scarcely support myself; at the close of the rains my sensations were the same. The General had not given orders for church on Saturday. I sent to inquire whether there would be service or no; in consequence of this application, an after order was issued, to the no small disappointment of the soldiers, who were enjoying the idea of having no service. When the order came, B. says they vented their rage in dreadful curses and execrations against me, for they lay all the blame of having the worship of God on me. May I be always chargeable with this crime! But what sort of men are these committed to my care? Alas! they are men, of whom it is said, that their heart is enmity against God. On the preceding Sabbath I had given them one more warning about their whoredom and drunkenness, and it is the truth grappling with their consciences that makes them thus furious. When we do meet, it is with little comfort as you may suppose, since I know that by far the greater number come by constraint. Even Sabat, who ought to be a comforter, does by his unguarded and coarse remarks often dishearten me; for he says, he does not like the public worship; and were it not, that he is afraid he should be suspected of not being a Christian, he says he would not come at all. He complains that there is no love in the people, and that he is distracted, and not able to pray. It must be confessed, that from the scandalous disorder in which the Company have left the ecclesiastical part of their affairs, our assemblies are little like worshipping assemblies. No kneeling, because no room, no singing, no responses. Yet a

judicious Christian would bear with all these things, and lend a hand to counteract them as much as possible. But Sabat, yet young, just thinks of pleasing himself. But through the Lord's love and mercy I do not much need the help of man. I feel determined to combat the enemy of souls in every form. The poor men, who continue to meet me so stedfastly in the evenings, I begin to think are really in earnest. Another came in the week, confessing his sins with tears, and desiring a hymn-book. B—— is made the butt of the wicked men, who try by every species of infidel and atheistical argument within their reach to shake his faith. At the hospital, Baxter's *Saints' Rest* seems to cut like a sharp sword. The men, when I begin, look with contempt, but presently their high looks are brought low by Baxter's plain home arguments. A few women came to my quarters yesterday. The explanation of the Lord's prayer from Luke xi. seemed to interest them. Saturday and to-day two merchants have been calling on me, with each of them I discoursed a long time on the affairs of another world, telling them, "Not to lay up for themselves treasures on the earth:" one of them said these were "words of wisdom, and he would hear me further on this matter." Thus we go on through evil report and good report. I have been reading Sir John Chardin's *Travels into Persia*, and a history of the Turks. I read every thing I can pick up about the Mahomedans. The Lord soon destroy their detestable dominion! But we shall soon be out of the reach of all evil, where the wicked cease from troubling. Let us continue to pray for one another, brother beloved, that we may be faithful unto death.

*The Rev. D. Corrie.*

*March 2.* Being the first day of Lent, I endeavoured to pass a considerable part of it in prayer with fasting, and found, I trust, the presence of God, yet without any particular fervour. Only the heart seemed to be somewhat softened, and I felt willing to obey. The men came at night. At the hospital I found another man fearing God, who, I trust, will join us boldly when he comes out from thence.

3. An aged Georgian, named Gabriel and Padre called this morning. When Aghi Mohammed Khan took Teflis, his sons were carried away captive; he set out in quest of them, and travelled through Candabar and Lahore, till he came to the English dominions, where he attempted to support himself by trade, but failed, and now he was begging. His silver beard and furrowed cheek made his appearance interesting, and his conversation would have been more so, perhaps, but he could not converse, as he knew neither Persian nor Hindoostanee. Sabat talked with him a little in Turkish. The Quarter-master of the 67th brought me to-day a very interesting and profitable letter from Mr. E. My heart sometimes shrinks from spiritual work, and especially at an increase of ministerial business; but now I hope, through grace, just at this time, that I can say, I desire no carnal pleasure, no ease to the flesh, but that the whole of life should be filled up with holy employments and holy thoughts.

4. My heart at various times filled with a sense of divine love, frequently in prayer was blessed in the bringing of my soul near to God. After dinner in my walk found sweet devotion; and the ruling thoughts were, that true happiness does not consist in the gratifying of self in ease, or individual pleasure, but in con-

formity to God, in obeying and pleasing him, in having no will of my own, in not being pleased with personal advantages, though I might be without guilt, nor in being displeased that the flesh is mortified. Oh, how short-lived will this triumph be ! It is stretching out the arm at full length, which soon grows tired of its own weight.

6. (Sunday.) Rose very unfit in body for the work of the day. Preached on Ezek. xxxiv. 23. In the afternoon with the Hindoostanee women, was very heavy, and, as I fear, almost unintelligible to them. At night I felt revived again ; four men with the 67th joined our party. One man at the hospital seemed to be pricked to the heart by what he heard from the Saints' Rest, and came to me with tears in his eyes.

*March 7, 1808.*

I think you have been getting on very well to be at the 7th chapter of the Gulistan, and shall expect a letter from you in Persian soon. Mirza recommended the plan of your and P's. translating different parts of the Bible and sending it to him to correct—take this into consideration, but you ought to translate from the original. We are arrived as far as the end of Luke ; but Sabat carps at several things still. As I think that no man on earth will be able to find a fault, after such a severe critic has let it go, I mean to make Mirza read the whole again before him ; and then we shall amply discuss every phrase in the Epistles ; far less correction will be necessary, as their translation is very literal, and the arrangement of the words Hindoostanee. Mirza is gone to the Mohurrum to-day ; he discovers no signs of approach to the truth.



Sabat creates himself enemies in every quarter by his jealous and passionate spirit, particularly among the servants. At his request, I have sent away my tailor and bearers, and he is endeavouring to get my other servants turned away : because without any proof he suspects them of having persuaded the bearers not to come into his service. He can now get no bearers nor tailor to serve him. One day this week he came to me, and said, that he meant to write to Mr. Brown to remove him from this place, for every thing went wrong,—the people were all wicked, &c. The immediate cause of this vexation was, that some boxes, which he had been making at the expense of 150 rupees, all cracked at the coming on of the hot weather. I concealed my displeasure at his childish fickleness of temper, and discovered no anxiety to retain him, but quietly told him of some of the consequences of removing ; so it is gone out of his mind. But Mirza happened to hear all Sabat's querulous harangue, and in order to vex and disgust him effectually, rode almost into his house, and came in with his shoes. This irritated the Arab ! but Mirza's purpose was not answered. Mirza began next day to tell a parcel of lies about Sabat, and to bring proofs of his own learning. The manifest tendency of all this was, to make a division between Sabat and me, and to obtain his *salary* and work for himself. Oh, the hypocrisy and wickedness of an Indian ! I never saw a more remarkable contrast in two men than in Mirza and Sabat. One is all exterior—the other has no outside at all. One a most consummate man of the world, the other an artless child of the desert.

*To the Rev. D. Corrie.*

13. (Sunday.) The Companys Europeans, and two company's of the 67th came to church with their bands; preached on Isa. lvii. 21. With the women at the Hindoostanee service, felt assisted to speak clearly and intelligibly, but they are very few, and do not seem much affected; the part of the Saint's Rest I read at the hospital was very awakening, especially to myself. My soul! no jesting in heaven or hell. Received a letter from Mr. Brown. Sabat received with tears Mr. Brown's request for his prayers. At night twelve or fourteen of the 67th joined our party. I felt quite unable to attempt to speak to them, but the Lord helped me beyond all my expectations, and my heart was so enlarged, that I could have gone on all night.

*Dinapore, March 13th, 1808.*

DEAREST SIR,

It is now the evening of the Lord's day, and though I am much tired with its duties, I seize the first moment of leisure to answer your letter of the 5th, which arrived to-day. The subject of it is constantly in my mind as you may suppose; my secret reflection is, Lord, how long shall the ungodly triumph? and my consolation, Psalm xxxvii. — is spreading himself like a green bay tree: the succeeding verse I forbear to mention. \* \* Sir, I grieve little for you; nothing can happen to your injury. "He shall bring forth thy righteousness as the light, and thy judgment as the noonday;" but I mourn for India. Happy will it be for them, if God do not in anger take you away from them, that they may know the value of what they have lost, when it is too late. \* \* \*

But is not the Scripture fulfilled, that thus it must be for an appointed time? Do we right, to expect more favour from men than the Lord Jesus found? \*

\* \* \* \* \*

Sir, I am saying all this to myself. I have nothing for you but the prayers which you desire. I have already been interceding for the church of India, the preservation, or at least the prosperity of which seems so intimately connected with your residence here, that I should be utterly cast down if you were to go. Dear Sabat, when I explained the matter to him, promised with tears in his eyes to add his prayers to ours. And I trust that we shall both separately and together, pour forth our hearts in your behalf, or rather as I said before, in our own behalf.

With respect to your former letter about the press, I wrote to Mr. G. and this is his reply.—‘It is absolutely impossible to make types at Patna, and I know from dear-bought experience that it cannot be done at Calcutta, without a very heavy expense, great trouble, and considerable delay; so that I am persuaded you might procure better types from England for half the sum and much less time.’ \* \* \* \*

To wait for types from England is a trial of patience indeed. I hope Mr. Ward has something to say in reply to Mr. G’s statement. We are ready for printing—the four Hindoostanee gospels will be finished this week. We must then stop till I can hear from you whether there is any hope of recovering Mirza’s translation of the Acts. \* \* \* \*

\* \* \* \* \*

May the Lord continue to keep you in peace!—so prays your affectionate,

*To the Rev. D. Brown.*

H. MARTYN.

14 *March*, 1808.

The 67th are now all here. The number of their sick makes the hospital congregation very considerable ; so that if I had no natives, translations, &c. to think of, there is call enough for my labours and prayers among all these Europeans. The General at my request has determined to make the whole body of troops attend in three divisions : and yesterday morning the company's European, and two companies of the king's, came to church in great pomp, with a fine band of music playing. The king's officers, according to their custom, have declared their intention not to call upon the company's, therefore I mean to call upon them. I believe I told you that 900 of the 67th are Roman Catholics. It seemed an uncommonly splendid Mohurrun here also. Mr. H. —, an assistant judge lately appointed to Patna, joined the procession in a Hindoostanee dress, and went about beating his breast, &c. This is a place remarkable for such folly. The old judge you know has built a mosque here, and the other judge issued an order that no marriage nor any feasting should be held during the season of Mahomedan grief. A remarkably sensible young man called on me yesterday with Colonel — ; they both seem well disposed to religion. I receive many gratifying testimonies to the change apparently taking place among the English in religious matters in India ; testimonies, I mean, from the mouths of the people ; for I confess I do not observe much myself.

15. Called on Colonel G. of the 67th, to request the assistance of the band, to which he assented, but

with rather an ill grace. My soul sweetly rejoiced all day, at the little effect the slight of men could have on my mind—"Truly a stranger intermeddleth not with his joy." The more I felt the natural man hurt at want of outward honour, the more sweetly the new man enjoyed the delights of God and the other world.

18. A distracted day; Major K. called, and tired me with his speculations on Irish and Sanscrit. At night above twenty men of the 67th and of the Company's European came. My heart unhappy, and at a distance from God. Sabat also gave me great disquiet and vexation, by his complaints, and fickleness, bordering on childishness and insanity.

20. (Sunday.) A more serious and solemn Sabbath than I have had for some time. Preached on Acts iv. 11, and the sermon I trust was applied to the consciences of many. They parted with gravity, and little disposition to talk with one another. My congregation of Hindoostanee women was about forty; the number enlivened me, and I spoke to them with plainness, I think, and freedom, on "Fear not, little flock, it is your Father's," &c. Enlarged on the same text with the men at night, who were about thirty. At the hospital my hearers were about 100, but the Roman Catholics still hesitate to come. Bakir Ali sent me a Persian letter to-day, inviting Sabat and me to his house at Patna, to which Sabat replied in such an hyperbolic style, that I should have been loth to sign my name to it, had I known it in time. Upon the whole my soul seems to be improving; I travel up hill; but I must learn, as I trust I am learning, to do the will of God without any expectation of any present pleasure attending it, but because it is the will

of God. Oh that my days of vanity were at an end, and that all my thoughts and conversation might have that deep tinge of seriousness, which becomes a soldier of the cross !

21. Began the correction of the Epistles with Mirza, comparing it with two Arabic versions. The Second Epistle to the Corinthians, with which we began, furnished so many difficulties, that my hopes of having the New Testament soon ready, vanished entirely ; but I am thankful for the advantages I have for having it done well. By a letter from Mr. G., I was rejoiced to find that he was employing a native of Shiraz, in the translation of the Arabic Pentateuch. Called on a family, whom I expected to see always at public worship, and reproved them with too much asperity for their neglect. At night I felt grieved and confounded at my unprofitableness, and burned with desire to think and do nothing but for God.

24. Breakfasted at the General's ; Captain and Mrs. D. dined with me. Sabat spoke to them very seasonably, on the subject of religion, but my heart was grieved to see few signs in them of inclination to it. My mind has been much engaged to-day in considering Psalms lxxix. and lxxx. and Jeremiah xii. as suitable to the danger to which England is brought. I read, and after some hardness of heart and want of feeling, found pleasure in interceding for her, and for the king, that his mind might not be overwhelmed with his accumulated troubles. Long and vehement altercations again with Sabat, on his wishing to remove from me ; but all of them, I trust, are intended for his good, as we are led to consider at large the extent of Christian patience.

27. (Sunday.) Preached in the morning on 1 Cor. xv. 25, 26. The Colonel and Lieutenant-Colonel of the 7th native regiment were present, and very attentive. The women in the afternoon few, and myself cold. At the hospital, numbers considerable ; spoke with some of the sick, and with a Roman Catholic. At night my congregation was about fifty ; I preached to them on John vi. 37. Quite wearied out with my day's work, and fear I shall not have strength to continue to do so much.

*March 28, 1808.*

My exertions yesterday leave me to-day without strength or spirits for anything. I had better, I believe, take warning in time, before I am put upon the shelf. My congregation last night was increased to fifty, and I expounded and preached, and sung, and prayed with them, with an exertion, the evil effects of which I did not feel then, but I do now. This week I have been about the Epistles ; the corrections Mirza makes are so many, that I almost begin to despair of ever perfectly acquiring the Hindoostanee. The idioms are so numerous, perverting the most innocent phrases into obscurities, and giving another meaning to the simplest expressions, that nothing but very long acquaintance with the natives can give you any power in it. What surprises me too is that so few verbs are used in the passive voice. We began with the 2nd Epistle to the Corinthians, and have finished eleven chapters. I am now in no hurry to print, but rather to read it again and again. Mirza went to Patna, because I am obliged to give so much more honour to the jealous Arab than to him ; he talks of

leaving me at the end of the year ; if it please God to spare us to finish the New Testament, I shall be happy. The Old Testament will not require half the pains. Sabat has been tolerably quiet this week ; but think of the keeper of a lunatic, and you see me. A war of words broke out the beginning of last week, but it ended in an honourable peace. After he got home at night, he sent a letter, complaining of a high crime and misdemeanour in some servant ; I sent him a soothing letter, and the wild beast fell asleep. In all these altercations we take occasion to consider the extent of Christian forbearance, as necessary to be exercised in all the smaller occasions of life, as well as when persecution comes for religion. This he has not been hitherto aware of. One night in prayer I forgot to mention Mr. Brown ; so after I had done, he continued on his knees, and went on, and prayed in Persian for him. I was much pleased at this. One of his servants, whom he has taught to read the Koran without understanding it, has taken a prodigious liking to my book of parables, and engaged a scribe to take a copy for him for two and a half rupees. One day going along the bazaar reading it, he exclaimed involuntarily, ' uck, ha uck, ha,' (very good.) Some people were surprised at finding the cause of his pleasure, not the Gulistan or Bostan, but a book written by a Feringee Padre, (Christian parson.) He said, those books were written in Persian, which he did not understand ; whereas this was his mother's tongue ; (he is a Mahomedan boy of Madras ; ) and ' besides, said he, ' what is here against God and his prophet ? ' This little incident makes my sorrowful face to smile with hope ; for if the parables are so understood, I am



sure that the translation of the word of God will be understood far and wide. Did you read Lord M.'s speech, and his commendation of those *learned and pious men*, the missionaries? I have looked upon him ever since as a nursing-father to the church. One letter from Europe, and but one, has reached me. But I have done with Europe, and, I hope, with the world as far as affection for it is concerned. But, oh, that I had more strength of body and ardour of soul to do something for the kingdom of Christ in this world of sin and woe!

*To the Rev. D. Corrie.*

*Dinapore, March 31, 1808.*

DEAREST SIR.

\* \* \* \* \*

Now touching the various topics you have handled, first, praise to Him, the God of love, the answerer of prayer, who holds the stars in his right hand, and has granted us the continuance of the light of the brightest of them. I am become a little oriental, you will say. Sabat has made me so, yet you will not accuse him of making me insincere. Truly we ought all to bless God, and we do, that at this moment, when your presence is more necessary than ever, you are granted to our prayers.

The scribes—we ~~have~~ have tried several; but all are unfit for Sabat's work. His words are so high, and his writing so bad, that the poor Hindoos are as much in the dark, as if they were writing Greek. \* This has tried Sabat's temper. \* \* \*

\* \* But what has irritated him more than all, is Mirza, though I can safely say, that Mirza is

perfectly innocent. In some of Sabat's Arabic, Mirza accidentally remarked, that another conjugation of the same verb, and having the same meaning, was generally used, and this I accidentally mentioned to Sabat. His heart immediately filled with wrath, and now he never speaks or hears of Mirza without contempt and bitterness. But from that time nothing would satisfy him, but going to Calcutta; the people about me were all so wicked, there was no living with them. You may imagine some of the distress I have been in from all his madness and folly. The hours and hours I have spent in convincing him of the inconsistency of his conduct; the disgrace he would bring upon himself and the cause, by his fickleness; the interruption to the work, that would be occasioned by his leaving me; the displeasure of God, if he went away, merely to please himself, without any intimation of the divine will! This matter rested a little; then Mirza began to complain, that the house I had given him to live in on my premises, was almost uninhabitable on account of the dust, that his things were stolen, &c. I humbly represented to Sabat, that I had a small unoccupied room on the side opposite to his rooms, where I would put Mirza. He apparently consented, but instantly ordered all his things away to his own house, and declared he would never live under the same roof with Mirza. And why? Because he knew the servants would at last say. 'This belongs to the Hindoostanee moonshee, and this to the Arabian moonshee,' thus equalizing him with an Indian, and depriving him of his Arabian honour. \* \* \*

\* \* \* In order to have the Hindoostanee more correct, it was intended that Sabat should hear

it ; but I trembled to begin, lest the Arab's ungovernable temper should stop the work at the very outset.

\* \* \* He scarcely ever speaks a Hindoostanee sentence grammatically right, yet withal, sometimes says, that he is probably a better Hindoostanee scholar than Mirza. So boundless is his vanity ! He will, however, be of great use in detecting the improper use of the Arabic and Persian words. In this work of translation, Mirza is invaluable, on account of his knowledge of English, which surprises me. May the Lord long preserve his life ! but I observe with concern in him, the marks of declining years.

I am at present employed in the toilsome work of going through the Syriac gospels, and writing out the names, in order to ascertain their orthography if possible, and correcting with Mirza the epistles. This last work is incredibly difficult in Hindoostanee, and will be nearly as much so in Persian, but very easy and elegant in Arabic. But Sabat need not talk of leaving me, for it will require all the union of talents we possess, and more too, I fear, to produce a good translation of the Epistles.

*April 1.* Last night and this morning we have had a great deal of conversation on the subject of your letters. He is unhappy on account of something or other he has read in them. \* \* \* But the main cause of his unhappiness is the prevalence of the dark passions, pride, and envy, and revenge, leaving little room for the comforting influence of the Spirit of God. \* \* \*

I perceive no distinct ground of complaint at present but the house. Two others were found for him some time ago ; but one, he said, had been built from the

time of Noah's flood, and the other was surrounded by mean Mahometans, which would be a dishonour for an Arab. Thus is this poor man made miserable by his extravagant pride. I am still looking out for a house, to remove, if possible, all sources of disquiet.

I find some relief in venting my thoughts respecting him. Before him I endeavour to possess my soul in patience. When you write to him, I think it may be useful to touch him on the subject of his pride. And you need not fear to give him some severe admonitions ; tell him, that to be an Arabian, or to have all the learning in the world, is of no account, at all before God ; that to desire human praise or to be uneasy at the loss of it, is entirely inconsistent with the humility and heavenly-mindedness of a Christian.

With respect to his leaving me, speak of it with decided disapprobation. He hankers after Serampore.

\* \* \* \* \* I fear he has been too much flattered there, and his pride sighs after a repetition of this homage. \* \* \*

But I have been writing gloomingly about Sabat. Do not think I love him less. He does not want integrity of heart, but to have his mind more enlightened respecting the extent of Christian obedience.

Your kind anxiety about my health affects me much. My cares and employments are the things which seem to threaten me with most serious injury, by depriving me of sleep ; but I daily experience the privilege of prayer, and that truth of the promise ;—" Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Adieu, dearest Sir, the Lord help us to be faithful unto death !

*To the Rev. D. Brown.*

H. MARTYN.

*April 3, 1808.*

I had some sheets from Mr. Brown this week. Some extracts :—‘ Your and Sabat’s labours must be immediately put to the press. Tell him to correct for the press the first sheets of St. Matthew immediately. You must have a press at your elbow. God willing, it shall be done. But you must not wait to begin an edition of the Gospel in Hindoostanee and Persian, until types arrive from England. I am making the calculation, and shall order the expence, for I find most unexpectedly that the means are lodged in my hands. Send me your copy of the Hindoostanee gospels. I will superintend your first enterprise, and will see it accomplished if I live. I trust by the time an edition of the gospels in Hindoostanee and Persian is completed, you will have a press of your own. The Bible Society will send you one, then you can go on to the full extent of your heart.’ Mr. B’s. sudden demand for gospels basset us all upon the alert.

H. MARTYN.

*To the Rev. D. Corrie.*

10. (Sunday.) Preached on Matt. xvi. 26. An awful subject, but apparently it little affected the people ; I felt confounded, as I generally do more or less at the lifeless manner in which I preach. When shall my soul feel ? Oh when shall my heart burn as it ought, with desire to save souls ? The congregations of the Hindoostanee women, and at the hospital, were large.

*April, 11. 1808.*

Your report arrived safely, and is transmitted to P. I shall be curious to hear more about the Brahmin you

baptized. The tidings from Bettea are also interesting. Do you know anything more of this Padre lately from Europe, that has his eyes opened, and preaches Jesus Christ? I purpose a descent upon those Christians of Bettea the first opportunity; how many days' journey may they be from you? All this week, night and day, I have been employed getting ready for press, so that I have nothing to write about. We wait for nothing but Sabat to examine it; but that alas! is the greatest plague to come. How shall we ever get through it? I do not expect indeed, that we shall get further than a few chapters; for if every thing is not altered according to his *ipse dixit*, he is angry, and this I certainly cannot do. He says, that if I print it now, I shall be ashamed; yet I intend to run the hazard. Another of his odd opinions is, that he is so under the immediate influence and direction of the Spirit, that there will not be one single error in his whole Persian translation. You perceive a little enthusiasm in the character of our brother. As often as he finds himself in any difficulty he expects a dream to set him right. One of our disputes was, whether the order of the verses should in any case be altered, on account of the Hindoostanee order. I had no doubt, but on the contrary affirmed it to be absolutely necessary; he was now determined to seek instruction from heaven; so the next morning he said, he had seen a dream, and an old man said something to him in Arabic, from which he rather inferred that I was right. My men continue steadily to come every night. Yesterday we had the band again to play two hymns, and they sung. At the hospital and with the Hindoostanee congregation I had great numbers. One very respectable Portuguese old wo-

man, whom I have often observed very attentive and devout with the external fooleries of the Roman Catholics, I asked, whether she understood me; she said, 'Every word; and I wished the Portuguese Padres would expound in the same way in Hindoostanee.' I have received great encouragement from this. Thus the Lord helps us on. I am grieved to hear of the attack you have had. The same cause it is, I suppose, which has affected me. We shall live as long as the Lord has work for us to do.

H. MARTYN.

*To the Rev. D. Corrie.*

12. Again tried much in my spirit by Sabat's horrible temper; but my God and Saviour continues near me, to support and strengthen me.

13. Diligently employed with Sabat in writing down the names in Matthew, according to the Arabic measure. At night, when the men were coming to me as usual, they encountered their Major, who ordered them all back, and said, that if any of them went to my house, he would send a watch after them. He told them not to be made old women of; that it was enough they went once a week, &c. This proceeding took such full possession of my mind, that, added to the sudden increase of heat in the weather, I had a small attack of fever. Amidst these troubles, oh how sweet the love of my God! Is there indeed another and a happier world, where there shall be none but saints!

15. (Good Friday.) I seem to be oppressed with the drowsiness of the disciples in the garden, sinking into sleep, continually, when left alone; and so this holy day, on which the children of God have been in

so many places, remembering the death of the Lord has passed away very unprofitably with me. And, as it was to be expected, I was very dead and languid with the men at night.

17. (Sunday.) Preached on Isaiah lxiii. 1, but there was no apparent effect. Colonel G. was there for the first time. In the afternoon but few women, owing to the furious winds blowing a constant cloud of burning dust. I preached to them on Acts xiii. 25, 26, and was greatly assisted in setting forth the benefits of the resurrection of Christ, and in preaching them as glad tidings. Discoursed on the same text at night, with some enlargement, but numbers still small.

18. Began the work of revising the Hindoostanee gospels for the press with Sabat. His captious, peevish spirit made it a day of great contention and trial of my temper. Padre Arratoon, an Armenian monk of Jerusalem, sat with us. He was going about begging for the brotherhood of the monastery. He spoke very bad Hindoostanee, and no Persian; but it was manifest, that he knew little or nothing, and numbered the Koran among the inspired writings; he had a few printed Armenian books, which he read to us.

*April 18.*

I began with Sabat the correction of the Hindoostanee gospels, and we are determined not to move from one another day or night till we finish it. I have begged, however, for a few moments after dinner to write to my brother at Chunar. The Brahmin ought certainly to lay aside his string, because the distinction is founded upon imposition and lies. I should also discourage his appealing to their testimony to Jesus



Christ ; it is an evidence in their favour. I have written to Mr. Brown to beg he will order you to desist from so much exertion ; he has written me a great deal this week. You, Parsons, Jeffries, and myself are members of the Corresponding Oriental Committee. This week I had news from Patna that I had become a Mussulman ; when I do turn I will let you know. The men came as usual, and Colonel — approves of it. Thus the Lord continues his favour. Praise to his name.

H. MARTYN.

*To the Rev. D. Corrie.*

*Dinapore, April 26, 1808.*

DEAREST SIR,

This day I sent off to you, &c. (See Memoir, p. 291, 292.) \* \* \* I argued with Sabat, chiefly on the ground of Christian duty ; but I grieve to say, that he is deaf to all that I urge respecting the necessity of loving our enemies. His love to Christ, he says, will ensure him salvation, though he does disobey that one command. Hence he continues to hate Mirza with a perfect hatred, inveighing against him with dreadful bitterness, and declaring, that if he were not a Christian, he would destroy him instantly. \* \*

\* What to do with him I am at a loss to know. I pity him, and pray for him and with him ; but his poor soul is still the sport of bad passions. He is angry with me for not hating Mirza too, according to the Arabian proverb,—that a friend is an enemy to his friend's enemy. Last night he spoke to me in a more provoking way than ever. The occasion was this : In consequence of his refusing to help me in the Hindoostanee, my scribes were left without work. At last I

resolved to send one away, with the intention of calling him again, when work should be ready for him ; and the one I fixed on is an old deaf man, who cannot hear what Mirza dictates, but the other can. But this old man is one, for whom Ameenah made intercession some time ago, when he was about to be sent away. When Sabat found what I was going to do, he said that I meant to insult Ameenah ; that I would not have done such things to a European woman ; and that such proceedings must produce a speedy separation between us.

I now keep the scribes to please him, though they stand all the day idle, merely through his perverseness. Since the unexpected stop in the Hindoostanee, I have been giving most of the time to his Persian—unwillingly he thinks—but I tell him that the souls of the Persians are as dear to me as those of the Indians. He would have sent you about six chapters to-day, but he wished to take a copy of it in its corrected state. Mr. G——'s scribe having proved a bad one, he has sent him away, and lays all the blame of delay at my door, where I am very willing it should lie. I give way to him in everything—too much, I fear ; but I am afraid to make any experiments of a rough nature, when the success of our public plans so much depends on our remaining together. He himself begins to acknowledge the advantage of having access to the Greek, for his translation has in many cases already been made more concise and elegant. But I have my doubts about its purity ; at least, I never saw Persian in my life so crammed with high Arabic words. If you could get a native Persian or two to give his opinion of the first sheet, it would be a satisfaction to me, at least I should entreat him, if necessary, to use a few more in-

telligible words. Mirza laughs at what he has seen of it, but I reckon his opinion as nothing.

Well, sir, you must write to the Arabian if you please; but now not gently—confirm by your word what I have said about the danger of his soul, if he continues thus to hate. Next Tuesday I hope we shall be able to send you a large portion of the Persian; but the Hindoostanee, when, and as I can. \* \* \*

Your's, ever affectionately,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

*Dinapore, Bahar, April 26, 1808.*

DEAR E—,

What is become of you I cannot tell; and lest you also should forget your old friend, I begin with specifying accurately the spot where I am to be found.

I hope, however, that those I chiefly value continue to remember me in their prayers, as I do them without ceasing. Without this method of binding our hearts together, we should soon be as those who had never met. I freely acknowledge my own weakness. The new scenes I have witnessed these last three years have made so strong an impression, as almost to efface the remembrance of England. Even so late a period of my short life as the years spent at Cambridge seemed to have passed in a prior state of existence; and when I think of our fellows of St. John's, they flit before my fancy, like the varied personages of the camera obscura. Yet there is nothing that would gratify me more than to hear of them. I have no correspondent at Cambridge but Mr. Simeon, who, you know, has not much to do at St. John's.

I have just been reading over all the letters I ever received from you, and cannot help expressing, how forcibly I am now struck with the sense of my own conceit and ignorance in times past, and of your unequalled charity and forbearance. Oh, my dear friend, if instead of blaming your faith, I had been trying to follow your practice, how much better would it have been for me. Continue your friendship to me, a right to which I have so often forfeited, and accept one more assurance of my unalterable attachment. I fear I shall never again see your face in the flesh ; every day's experience convinces me, that with the power I shall soon possess of making known the gospel in two such large countries as India and Persia, I should never be able to live with a quiet conscience in England. Dr. Buchanan, whom you will have seen before this reaches you, will give you such an account of the plans we are pursuing, of which he is himself the designer, that it is superfluous for me to write about them. All I have to say is, that I am endeavouring to perform the part he has assigned to me. With my Arabian brother and Mirza Fitrut I am labouring most of the day in the Hindoostanee and Persian gospels. The translation of the rest of the Sacred Scriptures into these languages is employment enough for some years to come. At intervals I read the Persian poetry with Mirza, and the Koran with Sabat. Thus you have an account of my private studies. My European flock at this place is about 1700, consisting of two European Regiments and their followers.

You will perceive, that I am obliged to fag as hard as ever we did for our degrees at Cambridge. But it pleases God graciously to proportion my bodily strength

to my day ; and the hot winds preserve me from the intrusion of idle people, for every one is obliged to keep quietly at home. None of the officers (about eighty in number) are decidedly religious ; one or two I have prevailed upon to begin Euclid and Algebra with me. In the way of preaching to the natives I have done little yet. In the morning I read Genesis to my servants, about eighteen ; and on Sunday the gospels to a congregation of Hindoostanee women, but I have never yet had courage to pray extempore in Hindoostanee. In the common things of life I find infinitely more difficulty to express myself than about religion. Numberless instances occur in my translation-work, in which I regret the want of learned books and learned friends. I must some day send home a list of passages to you for your consideration. I have to propose a new translation of several passages, both Hebrew and Greek. But how astonishing is the accuracy of the English translation ! A subject that engaged my thoughts some time ago very much was the force of some Greek particles. I wish I had more time to read the profane Greek for this curious subject. I want it to understand St. Paul's epistles.

These orientals, with whom I translate, require me to point out the connection between every two sentences ; which is often more than I can do. It is curious, how accurately they observe all the rules of writing, and yet generally write badly. I can only account for it by supposing, that they have been writing too long. From time immemorial they have been authors, without progressive knowledge ; and so, to produce variety, they supply their lack of knowledge by overstraining their imagination ; hence their extravagant

metaphors, and affected way of expressing the commonest things. Sabat, though a real Christian, has not lost a jot of his Arabian pride. He looks upon the Europeans as mushrooms, and seems to regard my pretensions to any learning, as we do those of a savage or an ape. I must make haste and conclude. Believe me to be, dear E——,

Your affectionate,

H. MARTYN.

27. Comparing Persian and Greek with Sabat. Three Armenians came to beg. I spoke a little Persian with them, but could not understand them well. In the late contest between Russia and Persia, Baba Khan had put to death all the Mahomedans, where they lived, and sold the children of the Christians for slaves: in quest of these they were come. A letter from dear Mr. B. gave a most melancholy account of the ——s. Oh to what a state have they got! The Lord interfere for the deliverance of his church in India, or we shall soon be swallowed up. And are they jealous of so poor a creature as myself? They have little reason; oh what danger are ministers in! How easily, while apparently to themselves engaged in public pursuits for the good of the church, they lose sight of themselves, and become carnal busy-bodies!

28. This morning the society of soldiers met to renew their engagements. I then administered the sacrament. In the afternoon in prayer my soul was much revived, and I received grace from above to go cheerfully on my way. At the hospital, seemed to be gaining on a Roman catholic, who, though dying, had hitherto refused obstinately to hear the Bible.

May 2, 1808.

You have your trials, and I have mine ; and trials are necessary for us both ; the fall of one among few is very cutting. But you will soon have more to supply his place, if he is not himself restored. My greatest trial is Sabat ; he spreads desolation here. Mirza is driven to Patna, declaring he will not live here to be insulted by Sabat. My Hindoostanee work is, as I told you, all stopped. My scribes, whom Sabat will not allow me to turn away, pass all their days without any thing to do. All my employment now is to compare Persian with Greek, and this, if it please God, shall be done before we part ; he talks every day of going, saying he cannot live here for these wicked people. Alas, he little thinks of his wicked heart as the cause of all his troubles. He still holds fast the diabolical doctrine, that love of our enemies is not necessary. Last night I preached to the men on humility, and angered him much. I intended it for him, he said ; but that if he knew more English, he could preach infinitely better. Friday morning one of our lieutenants, breakfasting out, went on the top of the house in the middle of the day without a hat, and while he was looking about, a stroke of the sun laid him dead in an instant. That night I buried him, and yesterday preached his funeral sermon. The heat here is terrible, often at 98°, and the nights almost insupportable. My employment every day is very great now. Sick and dying people are to be visited at the barrack and hospital. Sabat always calling me to the Persian, &c. But the Lord helps me through. I hope you have received the parables.

Epistle ii. of Corinthians is also written out for you, but I must read it before I send it.

H. MARTYN.

*To the Rev. D. Corrie.*

9—11. Time so excessively engaged now, that I have scarcely time to write my journal. Many at the hospital require my attendance every day. Sometimes my soul tastes sweet joy in God; but at all times I am blessed with great cheerfulness in my work; only in private prayer, the overwhelming power of the heat on the body is a temptation to give way to weariness.

12. Calling on different people. What shall I think on my death-bed of all these opportunities of warning sinners! Oh, may the Lord seal upon my soul such a compassionate sense of their danger, that I may never have a heart to talk triflingly with them! Was grieved to find some discussions springing up among my men.

13. Adjusted the differences between the men, but I found it necessary to rebuke one sharply, though he was one of the best, as I thought, for a spirit very unlike that of a Christian.

16—19. Chief part of every day at the Persian gospel; then writing letters; then to the hospital; then to my men at night. I have always leisure to seek and find sanctifying grace from God; but the awful proofs of my corruption and fall have been and are continually apparent in the reluctance to pray. But why am I so wicked and foolish! Do I ever find a moment's peace anywhere else, but while thinking of my dearest Lord, and of my heavenly home? And did I ever pray, without receiving some encourage-



ment to pray again ? The Lord in seeming consideration of the weakness of my faith and love, delays not his presence long, but makes my soul happy sometimes after but a few minutes of prayer.

20. Translated by way of exercise in both, some of the pious sentences of Thomas à Kempis from French into Arabic. The reluctance of my wicked heart to duty brought me to God ; and I enjoyed more sweetness of soul at times afterwards than I usually do, especially with the men. Nothing seemed so desirable as that they might have a spirit of adoption, enabling them to live happily, in the presence of God, and be sanctified daily. May God in love grant it !

22. (Sunday.) Preached on “ Understand, ye brutish among the people ; ” and told them of many of the errors of the Roman Catholics. The men felt what was said. Some wished the roof of my house might fall in ; others, that father Murphy had been there ; others said, that I ought not to have touched them so close. The women in the afternoon. Discoursed to them on the lost sheep. At night to the men, on Luke xi. 11—13. “ If any of you that is a father, &c.”

23. Sabat's illness left me free. F. sat with me much of the morning. He came on purpose to speak about his soul, and seems determined for the ministry. Dined at Mr. R.'s and then sat with Sabat. About forty men again at night ; I felt quite unable to feel or speak, before I began ; but the Lord heard my prayer, and helped me. My heart loves these precious souls. Oh, that I may be endued with wisdom to build them up in the faith.

*May 23, 1808.*

The Christian boy is arrived, and I have appointed him to fill the same office which he held with Padre Marco. He seemed very indifferent about staying at all with me; but he appears pleased now, and is very active, but not sufficiently respectful; perhaps from your having condescended more to him than I do, or from his being of Sahib's caste. He had not arrived many hours, before he opened to me spontaneously his stores of knowledge, and drew forth a distinct history of Joseph, Cain and Abel, and related the parable of the Sower with its explanation. Whether any thing more remains, will appear in the sequel. I like the sight of the boy, because he has been with you, and I amuse myself at dinner in asking him questions about all that you do and say. It is lamentable, that the circumstances of our situation should prevent our preaching the precious word all over the country; we should not have nine or ten, but nine or 10,000 hearers. I preached to them on the parable of the Lost Sheep; it excited no attention, but the poor boy gave a good account of what he had heard. Many have gone from here, appointed to Sepoy battalions. Indeed the company's European is extinguishing very fast. A more wicked set of men were, I suppose, never seen. The General, the Colonel of the 67th, and their own Colonel, all acknowledge it. At the hospital when I visit their part, some go to a corner, and invoke blasphemies upon me, because, as they now believe, the man I speak to, dies to a certainty—so that I am shunned as the harbinger of death. There is a half-caste of them that attends every day; but I can never

believe a half-caste's sincerity, till I see him in heaven. Since I began writing, a young lieutenant of the Company's European came to speak with me. He is a man of fine abilities, and a good scholar; and as he wishes to go into the ministry, I recommend it strenuously, and I heartily wish —— and —— would do the same. Dear young men, I feel for them both. Send them my good wishes and prayers, that they may with full purpose of heart cleave unto the Lord.

H. MARTYN.

*Rev. D. Corrie.*

29. (Sunday.) Preached on Heb. vii. 25. There were none but the soldiers and their adjutant, on account of the excessive heat; but I enjoyed much sweet affection, while speaking to them of the free grace of Christ. To the women, preached on the parable of the ten pieces of silver, and at night to the soldiers on Rev. i. 18. Afterwards in secret prayer drew near to the Lord. Alas! how my soul contracts a strangeness with him! but this was a restoring season. I felt an indignation against all impure and sinful thoughts, and a solemn serenity of frame. Interceded for dear friends in England; this brought my late dear sister with pain to my recollection; but I felt relieved by resolving every event, with all its circumstances, into the will of God.

*May 30, 1808.*

Several days in the week my men were forty in number, (and promising too) so that they are a great comfort to me. Yet there are dissensions every now and then among them. I long to have the pleasure of

hearing you preach to them. My purpose of emigrating to the west is not altered. Whether Sabat live or not, I shall go and plant myself among the Popish missionaries of Ispahan. Sabat's quietness is more than temporary, I think. We are a long time about our work, though we are at it all day; but he is subject to head-aches, which deprive us of many days. Mirza sent me yesterday from Patna fifteen chapters of Exodus. Your intention of studying medicine I highly approve, and much regret that I did not follow S——'s advice to learn surgery. The Lord be with you.

H. MARTYN.

*Rev. D. Corrie.*

*June 4.* In the afternoon, while we were reading the 24th of Matthew, there was an earthquake. Feeling the ground shake under me, and at the same instant some of the plaister falling from the walls, I started up. The earth continued shaking, and the doors shook to and fro. Oh, what are we before God! A little more violence, and I should have been buried under the ruins. Yea, I, and all my poor people here, swallowed up! Would to God that their hearts might be shaken by the Spirit of God, through this awful phenomenon!

5. (Sunday.) Preached on Ephes. iv. 30. Little attention. To the Hindoostanee women, on the Prodigal Son. At night to the men on Romans viii. 9. But my employments are so incessant now every day, that I have not sufficient time for my own soul, and heavenly joys are becoming strange. Lord! have pity upon a miserable dying creature; renew thy work in mercy, and bring me home to thee, never to depart more.

6. Same succession of employments; going on with the Persian gospel, visiting the hospital, and with the men at night. My spirit refreshed and revived by every night's ministration to them. Sent the Persian of Matthew to Mr. Brown for the press, and went on with the remainder of the Hindoostanee of St. Matthew. I have not felt such trials of my temper, for many months, as to-day. The General declared he was opposed to my design, of translating the Scriptures. Though I was grieved to find that his sentiments amounted to a rejection of Christianity, I rejoiced in having a fit opportunity of speaking on the most important subjects; but the conversation was suddenly checked, to my extreme vexation. Sabat also grieved me exceedingly, by the revival of his passionate and haughty spirit, called forth by the return of Mirza. My poor harassed soul looked at last to God, and cast its burden of sin at the foot of the cross. Towards evening I found rest and peace. A son-in-law of the Qaree ool Qoorrat of Patna, a very learned man, called on me. I put to him several questions about Mahometanism, which confused him; and as he seemed a grave honest man, they may produce lasting doubts.

11. Rose in great pain, which had kept me awake most of the night. I felt also that I was a poor wretched creature, very low, and sunk in sin and misery. Yet found relief in prayer by considering, that Christ came to seek and save even the lost. In the evening Mirza came to say, that he could stay no longer in my service. So now I am reduced to a disagreeable predicament, and what to do I know not. "Cast thy burden upon the Lord, and he shall sustain thee."

12. (Sunday.) Preached on Ephesians ii. 18.

In the afternoon to the women on the Parable of the Unjust Steward. Felt so ill from a cold affecting my head, that I hardly knew what to do with myself; but as it ceased a few minutes before the men came at night, I was unexpectedly able to go amongst them, and preached with clearness and freedom, from Rom. iii. 20.

14. Called on Bahir Ali Khan. On the whole, I was exceedingly pleased with his candour, politeness, and good sense. He said he had nothing to lose by becoming a Christian, and that if he were once persuaded of the truth, he would change without hesitation. He shewed me an Arabic translation of Euclid. With judge D——, I felt the need of divine help to speak the truth which was in my heart. Accordingly the Lord helped me to tell him, that I had heard of his mode of life, and that he knew enough of the Scriptures to know that it was positively sinful. The Padre I did not find at home.

15. The Padre called, and yielded a little to my desire of discussing some theological points, but began it as late, and ended it as soon, as he possibly could. In the afternoon, read an account of Turkey. The bad effects of the book were so great, that I found instant need of prayer, and I do not know when I have had such divine and animating feelings. Oh, it is thy Spirit that makes me pant for the skies. It is he that shall make me trample the world and my lusts beneath my feet, and urge my onward course towards the crown of life. But at night my joy was succeeded by such unconquerable levity, that I could not command myself at Mrs. S——'s, (where they had but a small and sober party to meet me,) sufficiently to make the conversation serious, and so retired in great shame.

22—25. The days when I watch over my heart, and remember my Lord as the hours pass away, have been very sweet; and when it is otherwise, the merest trifle discomposes me. One day with Colonel G. I had rather a sharp conversation. I had come to excuse myself from an invitation to dine at the mess with the General. I also mentioned, that I disliked meeting any large party of officers, where I was sure to hear so much swearing. This made him angry, he said his mess consisted of gentlemen—‘Well,’ said I, ‘I believe you are a gentlemen; yet you swear.’ He then began to say, there was no harm in it; I mentioned the third commandment; he said there was a great deal of nonsense like that. Such contempt of the Scriptures moved me not a little; but when I was about to go on, another person came in. Employed some small portion of time in reading Italian, and was surprised to find how easily it came. The extreme facility of acquiring it, and the use it may be of for conversing with the numerous Italian missionaries, seemed a reason for giving a little time to it.

26. (Sunday.) Preached on Acts xx. 32, a farewell sermon to the Company’s European regiment, ordered on secret service; towards the last there was great attention. Was there ever less good done among so many men, during so long a period? I have parted with them to see them no more, till the Archangel’s trumpet shall summon all to the bar of God. Sent for to see the wife of the serjeant-major, and found her a sensible, well-educated, and pious woman. I had little to do but to comfort her with the promises, and found great pleasure in conversation and prayer. At night, found myself unable, as I thought, to speak anything,

but I was graciously assisted in discoursing on Rom. vii. 7. May the law have its perfect work on my heart, as well as on that of my dear people !

27—30. Spent at home with Sabat in the Persian. At night with the men on Romans vii. and viii. was enabled to speak, I hope, profitably for them ; but my own soul is not enough with God. My soul thirsteth for the living God. How full of fatigue and vanity is life without God ! and how many, many pleasures in the midst of all its woes, when we live in obedience !

*June 27, 1808.*

Sabat is certainly wonderfully improved. He has long since resolved never to strike a servant ; but a few days since he gave an unfortunate blow to a person ; his conscience smote him immediately, and he fell upon him, kissed his hands, and asked pardon, and gave him money. Never an angry word passes between us now, though our disputes during the correction of the Persian are obstinate. How much do I owe to a gracious God, for staying his rough wind in the day of the east wind, not suffering them both to blow together ! Last Monday the Padre came and dined with me ! At the same time arrived a pompous Brahmin from Benares. Not knowing how to dispose of them both, I consigned the Hindoo to Sabat, and took the Padre myself. I did not, however, press him hard, especially as he promised to visit me often. He is very agreeable. There is to be a synod of divines held at Patna, to consider about the ejection of Padre Angelo from the prefecture. When Joseph first saw the Padre he took off his turban, fell on his knees, and put the Padre's hand on his head. I was sorry to see this,



and took occasion to question him about it ; all he had to say was, ' custom.' In a letter from Mr. Brown, he says, ' I hope, my dear sir, you will continue to be a black chaplain, as ——— calls you and Corrie, and that you will never give up the thought, which God put into your heart, of giving light to the Gentiles.' This is the first time we have received encouragement from our dear Patriarch to continue black chaplains. The Lord direct all your ways.

## II. MARTYN.

*Rev. D. Corrie.*

*July 2.* The Italian Padre came, I was told, to the barrack, and received 150 rupees from the soldiers ; they flocked round him in great numbers, and made an agreement that he should come several times a week, and preach to them in Latin. The Padre did not call on me ; but I am glad, as I shall have opportunities of seeing him often. My enemies and difficulties rise all around ; yet I feel my heart encouraged to go forward, strong in the grace which is in Christ Jesus.

*Dinapore, July 2, 1808.*

DEAREST SIR,

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Sabat has no inclination to leave me, whatever he may sometimes say, especially since we have begun our united work. He loves to plague me now and then, and to call forth some testimonies of my regard, by speaking of Serampore ; but if he ever goes, it will only be to change the scene a little. To-day, while he was dissuading me from marriage, I said, by way of trying him,  
 “ What if I should be married ; why could not our

work go on as well ? ” ‘ Sir,’ said he, ‘ it would all stop—no Hindoostanee, no Persian—I know the missionaries cannot help me, and I can do nothing by myself.’ \* \* He is very dear to me. When I think of the circumstances of his life, and look upon him, I cannot help considering it as one of the most singular and interesting events of my life, that I was brought acquainted with him. Indeed, everything in the east has been interesting to me. \* \*

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

3. (Sunday.) Preached on Rom. iii. 27. At the hospital I feared I should have none to come ; but the usual number attended to hear a solemn call from Alleine’s Alarm. At night I felt very desirous of preaching earnestly against the delusions of popery, but had no time to consider any text for that purpose, but from 2 Thess. ii. took occasion to point out the man of sin, and discoursed afterwards on Rom. viii. 23.

4. Went with Colonel B. to Patna, and spent the day with Meer Bahi Ali. We had not much talk about religion, as there were others present, except in a general way. He is no doubt inclined to become a Christian, but apparently has no serious concern about salvation. I talked enough to my companion, on his duty, and the nature of religion, but he has not a heart to receive it.

8, 9. Reading two books in defence of the Roman Catholic superstitions, and found them only most glaring exhibitions of folly. Finished the first volume of Boswell’s life of Johnson. Read the Koran. Translated by way of experiment, a passage of Scrip-

ture into seven languages, viz. Greek, Latin, French, Italian, Arabic, Persian, and Hindoostanee. What food for my vanity would this have been some time ago. But I trust that now, through the Spirit, I have a more just view of the insignificance of the acquisition of human languages, except for the purpose of preaching the Gospel. In another view, however, I find no room for boasting, for my knowledge of all these languages is very imperfect.

10. (Sunday.) Preached on Exod. xx. 16. On account of the dissensions and backbitings among my people. The men at the hospital seem to gather very readily to hear. At night discoursed to the men (about thirty) on Rom. viii. "Who is he that condemneth." &c. Through most of the day oppressed with a sense of guilt, from coldness and formality in prayer, but towards evening my soul was quickened, and felt desires towards God, and after holiness. With what grace and pity the Lord acts towards me.

18. Sabat increased my dejection much, by his contemptuous remarks on the uselessness of the Hindoo service. In the evening went with Mrs. P. and heard Mrs. R. play some hymns. Our conversation after our return was spiritual and delightful. I prayed with Col. and Mrs. P. and commended them to the grace of God.

19 - 23. On the 19th they went away and left me — as if deprived of something necessary to my happiness. So quickly does my heart attach itself to the creature. On the 23rd had peculiar assistance in speaking to my men on 1 Cor. i. 30.

24. (Sunday.) Preached on John xiv, "I am the way." At the hospital after the service there, happening to speak to a sick man, I was attacked by

one who sat by him, with great heat, as a separatist from the church. I rejoiced much, and spoke loud that many might hear. The dispute lasted so long, that the men from all parts of the hospital gathered; and I rose up and harangued them with great liberty, testifying my desire of learning the truth, and willingness to follow it. They would not take any thing from my bible, as it was corrupted; I challenged them to produce a single text from their own bible, to prove the adoration of the Virgin, pictures, prayers in Latin, or supremacy of the Bishop of Rome. One of them, after saying that in Italy, Spain, &c. no one was allowed to utter heresy, yet talked of their being oppressed in Ireland. I replied immediately, how can you complain, when the Protestants allow you a liberty, which you would not give them in like circumstances, by your own confession. I returned considerably gratified, at having, I hope, spoken something for God and the truth. In the afternoon to about sixteen women, spoke on John viii. 36. And on the same subject to the men at night. Had great liberty, but was made miserable by being puffed up with vanity. I felt much affected at the words of Malachi, ch. ii. 6, 7.

25—27. Finished Boswell's life of Johnson; and saw from his account of his dying hours, the vanity of human life. Is a death of such confusion and dismay to terminate a life spent in literary pursuits to attract the admiration of men, even when there was a regard to religion in the main? Then, Oh, let me live seriously with God, and make full proof of my religion!

28. I little thought to have my faith brought to a trial so soon, &c. (See Memoir, p. 289.) One of the men of the society, who has occasioned so much trou-

ble, was this day put into the guard-room, for stabbing a man with a bayonet in a fit of passion. In the usual course, 1 Cor. v. came to be read at our evening worship, and there the words of the 11th verse, requiring separation, even of a railer, struck me very forcibly. Had I adhered to the discipline of the ancient church, and excluded him, I should have saved my people from the trial this will bring upon them. But the Lord is merciful, and will pity our weakness. For the time to come, I trust to be taught to act with more authority and wisdom.

31. (Sunday.) The 67th did not attend church, because they had a field-day, to prepare for the approach of the Commander-in-Chief. Thus the Sabbaths of the supreme God are made to give way. Why do they not prepare for the coming of the Lord Jesus Christ? At night preached to the men on "So run, that ye may obtain." My poor weak body has been reminding me of its decay to-day. The services much fatigued me. But the exercise of my mind eats out my bodily strength most. I was obliged to go into the garden this evening, and strive to shake out all thoughts of the subject on which I was afterwards to preach. The consideration of my decay led me to many happy and consoling views in prayer, as I could rejoice in my unchanging friend.

*Aug. 12, 13.* Finished Brown's History of the Church of England; went on with the Koran. Sheik Mamut Ali sat with me a good deal, but declined endeavouring to defend his religion. F. endears himself to me every day; I look on him as my crown of joy and rejoicing; precious reward, to see one of my children in Christ walking worthy of the Gospel. Some Persians came, and I conversed a little.

14. (Sunday.) Preached on Isaiah lv. 1—3, and to the women and men at night expounded, as they were but few, on account of the rain. The Lord helped me to go through the duties of the day; my soul groans at its deadness. I seemed to be struggling to-day against the stream. All I could do was to prevent myself from being carried down, my corruptions were so great; but yesterday and to-day I felt strengthened from above to trust in the Lord, though I walk in darkness.

22—27. My own studies chiefly the Koran, and translating into Arabic, ‘Grotius de vera Religione;’ but the great number of calls to occasional duty much interrupted me. Colonel G. showed me a petition from the Roman Catholic inhabitants of Patna, to the Bishop visiting the Mogul mission, that Julio might be appointed Vicar of Patna. This was sent to have the names of the Roman Catholic soldiers of his regiment. I preserved neutrality, but objected on these grounds to the petition, viz. that it threatened the Bishop with the vengeance of the English government, if he did not comply.

*August 22, 1808.*

Your next letter will, I hope, mention the day of your leaving Chunar. I have been looking at the list of the passengers per Preston, with almost as much anxiety as yourself. The arrival of your sister will deprive me of much of the time you would otherwise spend with me, but I ought to rejoice in all that would add to your comfort. This week the first proof-sheet of the Persian and Hindoostanee gospel arrived. This week the Ganges inundated us; all communication between my quarters and the barracks was cut off, so

that the men could not come. When the water began to subside, the smell was so intolerable, that I was obliged to make a precipitate retreat to Major Stewart's. During my absence, a child was to be buried. 'Well,' said the Papists, 'where is Mr. Martyn?' 'If I were the god-father of that child,' said one, 'I would have him sent to the right-about.' Thus, something or other is constantly happening to try one's spirit. "In the multitude of my thoughts thy comforts delight my soul."

H. MARTYN.

*Rev. D. Corrie.*

28. (Sunday.) Preached on 2 Cor. v. 1. as a funeral sermon; to the women in the afternoon, on the parable of the unprofitable servant; to the men at night on 2 Cor. xii. 7. What has been much on my mind to-day, is the impression of a dream that I had this morning a little before gun-fire, and which I thus interpreted; that as I was attacked so violently in July, but recovered, at the same time next year I should be attacked again, and carried off by death. This, however, would only be awaking in a better world. If I may but awake up satisfied with Thy likeness, why shall I be afraid? I think I have but one wish to live, which is, that I may do the Lord's work, particularly in the Persian and Hindoostanee translation; for this I could almost feel emboldened to supplicate, like Hezekiah, for prolongation of life, even after receiving this which may be a warning. Let every day be to me the 28th of July.

*August 29—September 10.* Nothing worth noticing, but the arrival of my dear brother Corrie, from Chunar.

On the Lord's day, the 4th of September, he preached for me; in the afternoon I discoursed to a few women on Luke xix. 10. At night he preached for me to the men, on 2 Cor. vi. 17. The rest of the week passed agreeably in conversation on the kingdom of God, and in prayer together. F. at all times present. On the night of the 10th, under a depressing sense of my own want of spirituality, I passed a considerable time in prayer, and was favoured with near approaches to the blessed God.

11. (Sunday.) On account of the rain, no service; but my brother and myself and F. were not excluded from the throne of grace. Spoke to the women on the parable of the talents. Corrie preached at night on "Not by works of righteousness which we have done, but," &c.

19. Very ill: had just time to finish the 10th of St. Luke with Sabat, and was attacked with a fever; now what may be the issue, God knows. Into thy hands, O Lord, I commit myself. Lord Jesus, receive my spirit.

20—24. Again restored through infinite mercy; O Lord, to thy service I would devote myself anew. The night of the 19th the fever was very violent, but in the morning abated, and so Corrie went on his way. The rest of the day I spent at Major S—'s, and found the change of air restoring. Thursday night I again joined my men, and spoke to them from the 84th Psalm, but ministered no more among them for the week, in order to recruit my strength for the Sabbath.

26, 27. Things much as usual, except that I did not join the men in worship. On the 27th the Padre Antonio, who once wrote to me from B—, came, and stayed the night. We conversed chiefly in Hin-



doostanee and Latin, and sometimes with a mixture of both. Of course we had some disputes; but I felt weary of urging the same things on men, who will not come to fair discussion. Antonio, however, is more solid and patient than the other Italian monk, Julio.

28—30. Attacked again with a cold, cough, fever and head-ache, and passed the time in great disorder and pain; yet God present to my soul; felt the duty of praising him most especially in times of trial, and moreover had a disposition to it in some degree.

*October 1.* Passed a most trying day from the excessive heat, without strength to support it. Dear F—most assiduous in his care of me, especially in reading to me; thus even in this life have I found sons and brothers, &c. according to the promise of the Lord. Yet I looked back at times with fond regret to England, and contrasted the fresh bracing air of my native land, at this season, with the stagnant debilitating atmosphere of this sickening climate. My expectation of much usefulness to the church was very low, as I scarcely believed it possible that I should live through another rainy season.

2. (Sunday.) As I found it vain to attempt to go through the service in the present weak and sore state of my lungs, I desired the order for divine service to be countermanded. The morning of the sabbath passed alone, yet with some sweet enjoyment. His temporal mercies in so far restoring my health, seemed a loud call to praise, and the privilege of being permitted to join the people of God, though but in spirit, in general intercession, was refreshing to my spirits. In the evening visited the hospital, to see a man who had sent for me, and found him, to appearance, evangelically

humbled. At night preached to my men, on Eph. ii. 4. in a low tone, and did not find myself the worse for it.

4. Went on to Bankipore, where I breakfasted, but not meeting with the reception which I expected, I altered my resolution of staying, and went back immediately. Happy that I have a friend in heaven, who can never be unkind.

9. (Sunday.) Lay to all day near a village of Brahmins; they seemed as poor and ignorant as others, working in the fields, and carrying burdens. Was rather mortified at finding that I had lost a good deal of my Hindoostanee, and could scarcely understand enough to converse with them. With pleasure could I go and live with them, and learn their dialect, and teach them the precious truth; but I must believe the work of translation more important. Spent the day in reading and prayer, and found comfort particularly in intercession for friends; but my heart was pained with many a fear about my own soul. I felt the duty of praying for the conversion of these poor heathens, and yet no encouragement to it. How much was there of imagination before, or rather, how much of unbelief now! seeing no means ready now, no word of God to put into their hands, no preachers, it sometimes seems to me idle to pray. Alas, wicked heart of unbelief! cannot God create means, or work without them? But I am weary of myself, and my own sinfulness, and appear exceedingly odious even to myself, how much more to a holy God! Lord, pity and save: vile and contemptible is thy sinful creature, even as a beast before thee; help me to awake, to shake off my indolence, to be fervent in spirit, to remember from whence I am fallen, and repent.

11—15. Arrived at home safely, and felt my heart expand with love and joy at being brought again to my people, especially dear F. Returned with great delight to the Persian translation; ministered to the men but once.

17—23. Most of the time taken up with the Persian translation. On 19, we finished St. Luke, and returned thanks. 20. Began St. John with prayer, both in English and Persian. Greatly affected at different times with the sense of my extreme wickedness, in giving way to sinful anger towards my servants. I pray God to give me his grace to know and practise my duty in this respect: alas, what lengths in sin may I go, and not be aware of it!

25. At night with the men in prayer, I was struck with the sense of the awful majesty of God, and led to plead with reverential earnestness for his holy image: most of the evening afterwards, God's image seemed more desirable than any thing in the world, and sin to have no temptation.

28. Prayed that I might this day be kept from my besetting sins of vanity and levity, but I did not strive against them as I ought; while reading the second chapter of the service at Mr. G——'s, my heart seemed to love Christ; but oh, when shall I walk stedfastly with him!

27—29. Miserable deadness and unprofitableness; the sense of my lukewarmness and barrenness and ignorance, made me at times unhappy; but mere lamentation is, I well know, of little worth. Lord, stir me up to repentance, to wait upon thee for strength, to be in earnest for my soul. Some letters I received from Calcutta agitated my silly mind, because my

magnificent self seemed likely to become more conspicuous. Oh wretched creature! where is thy place but the dust? It is good for men to trample upon thee. Various were my reveries on the events apparently approaching, and self was the prominent character in every transaction. I am yet a long way from real humility: oh, when shall I be dead to the world, and desire to be nothing and nobody, as I now do to be somebody? Dear Thomason's expected coming to India rejoiced my heart.

31. Unhappy most of the day through a rebellious heart, unwilling to do God's will. Employed chiefly in examining Mirza Fitrut's translation of the Acts. At night had religious conversation with several at the hospital. Happening to read Virgil's *Pollio* to F., my mind was much impressed with solemn thoughts of Christ, and I longed to be alone to adore Him.

*Dinapore, Oct. 31, 1808.*

DEAREST SIR,

\* \* \* \* \*

Dr. John's letter is delightful—Des Granges' hopeful, Mr. Grant's wise, ——'s empty.

The Vizagapatam missionaries set out well, because cautiously and modestly. Happy will it be for them, if future success and praise should not spoil them.

Dr. John's account of the Brahmin seems to have done Sabat good. For some days before, he had been saying, that he meant after the four gospels to go to Constantinople, there recite his poetry to the Sooltar of Rome, and receive as a present at least two lacs.

\* \* \* I told him that the Turk's head would be off, before he got there. \* \*

Sabat says, that no one Hindoostanee moonshee will be of any use. The translation must be read before a company of well-educated people. Moham-med Bahir is unfortunately for us just at this moment going to Calcutta; and as for the civil servants, they might, if they pleased, assemble all Patna, but they would not touch the work with the tip of their finger. They look on me as a pest with respect to the natives, and publicly assert that I wish to *coerce* them into Christianity. \* \* \* \*

Affectionately your's,

H. MARTYN.

*To the Rev. D. Brown.*

*November 1.* Enjoyed much peace and solemnity all the day. Frequently in prayer; and the more I prayed, the more pleasant prayer became; but, oh, how wonderful that this should not be remembered by me, to stir me up to seek this communion with God! what is it that infatuates me at other times?

2. While lying in bed, had some dreadful sensations, as if I was given up by God to destruction, and was about to lose my senses. I never felt Satan so near; I began to pray aloud, as a dying wretch on the very brink of ruin, and pleaded with a God of truth his own declarations and promises; thus I found peace, and my agitated spirit returned to its rest.

4, 5. Usual employments; going on in the Persian; learning Arabic roots, and reading Greek also.

6. (Sunday.) Preached on Isaiah xliii. 25. and administered the Sacrament of the Lord's Supper to ten; seven privates. F. G. and Sabat. In the afternoon some of the women seemed affected with our

Lord's farewell discourse to his disciples. I am sometimes tempted to think of giving up the Hindoostanee service. I feel myself too weak and unfit for the Sabbath day's service; but I am unwilling to lose this opportunity of keeping up my Hindoostanee, and because some good, I am encouraged to hope, seems to be doing to these poor women. At night preached on Rom. iii. 3, 4. Received letters from S. and H. and B; that from S. hurt my feelings rather, as insinuating that I had been guilty of vain ostentation; though indeed I have no reason to be angry with him; for there is hardly a sin which may not be imputed to me justly, though not in the particular instance he mentioned.

10. Much indisposition and irritability, and betrayed my evil temper against a servant. Alas! these are new evils. Ease and opulence bring with them danger to the soul; where is that poor and lowly spirit, which I ought to have, especially in dealing with the natives of this country, who above all ought to be treated with peculiar tenderness? My heart was stung with the sense of my sin. Oh may I by divine grace attain to more of the image of Christ! Heard the boys at the school read the 1st chapter of Genesis. At the hospital was much affected with love and pity towards a poor man, deeply humbled, and under concern for his soul. Never did I with such confidence speak to him of Christ; but he could not immediately lay hold on the hope; he thought something was to be done by himself.

11. Visited the same man and gave him the Pilgrim's Progress. At night reading St. Luke at Sabat's.

13. (Sunday.) The church well attended. Preached on Matt. vi. 20. Afterwards had much time to

myself in prayer and intercession. Received a letter from Col. P. expressing his acknowledgments for my last, which had the effect of comforting. This is a great honour, to be made the instrument of comforting one of God's chosen. To God be all the praise! To seek the honour which cometh from God, is lawful, nay a duty; I pray for the honour to be the means of making known to the Gentiles, by writing and by preaching, the unsearchable riches of Christ.

*Dinapore, Nov. 14, 1808.*

DEAR BROTHER,

\* \* \* \* \*

\* \* At present my mind is full of disorder from Sabat's evil temper. He is now in great pride and wrath, perhaps marching to Patna. Since you went away, he has changed his bearers again and again; at last he said, he would have nothing to do with them—I might keep them myself. \* \* \*

Alas! it was a poor finale to the Gospel of Luke, the revisal of which we had that moment finished. For some days past he has been particularly unpleasant.

\* \* \* \* \* I would sooner give a thousand rupees, than ask a favour for him from any European; he is so universally detested among all persons, native or English. Lately taking offence at something his landlord did, he and Ameenah employed themselves in tearing up every shrub, plant and flower in the garden. He could not perceive that it was wrong. 'Should I be at twenty-five rupees expence,' he said, 'for him?' All these evils spring from nothing but horrible unmortified pride; and it is this that makes me fear for his soul. How such a temper can be con-

sistent with a state of grace, I am at a loss to conceive. Yet I will continue to hope, and have been praying for him. \* \* \* \*

Last night I had the pain of hearing of some misconduct in D—— my very best man. What offences daily come ! but it is all for the trial of our faith. In your patience possess ye your souls. \* \*

Your brother affectionately in the Lord.

H. MARTYN.

*To the Rev. D. Corrie, at the  
Rev. D. Brown's, Calcutta.*

16. Went to Patna again to accompany Ameenah to her husband. Met with several Moguls and Persians. With one old man I had some conversation. He allowed the corruption of human nature, the consequent necessity of a change of heart ; that if a tree is bad, its fruit must be so, consequently, that the five duties of Mahometanism are perfectly unacceptable to God, till he was born again. He said he knew not what answer to give. Dined with the Padre Julio. As he was weak and unwell, I did not enter into any dispute with him. He shewed me an Italian letter from Antonio, describing at some length his visit to me. Returned in the afternoon, my mind still much occupied with the tracts, sermons, &c. I had been reading. Basil Woodd's sermon and report gave me great pleasure. I lifted up my heart in praise and prayer for the Capuchin Friar S. Oh that these Franciscans might be so wrought upon ! At night ministered to my men, and found near approach to God in prayer.

17—19. Found divisions among my men on the doctrines of grace and free-will, election, &c. The



weak were stumbled at the bold and litigious temper of a high professor ; my heart was grieved for them. The Apostle's words are, " Who is offended, and I burn not ? " By private exhortations kept them from separating. Throughout the 18th enjoyed a solemn sense of divine things. The promise was fulfilled. " Sin shall not have dominion over you. " No enemy seemed permitted to approach. I sometimes saw nought in the creation but the works of God, and wondered that mean earthly concerns had ever drawn away my mind from contemplating their glorious Author. Oh that I could be always so, seeing none but thee, taught the secrets of thy covenant, advancing in knowledge of thee, growing in likeness to thee ! How much should I learn of God's glory, were I an attentive observer of his word and providence ! How much should I be taught of his purposes concerning his church, did I keep my heart more pure for him ! And what gifts might I not expect to receive for her benefit, were I duly earnest to improve his grace for my own ! Oh how is a life wasted, that is not spent with God, and employed for God ! what am I doing the greater part of my time ? where is my heart ?

21. Went to Patna to see Sabat, but could not find him. Sat some time with Julio, told him of the Bible Society and others, and conversion of Sauer. Even you, said I, cannot object to their plan, since it is better surely to be a Protestant than a heathen. He said, that he had seen much of Calvinists, Lutherans, Mahometans and Hindoos ; but the Protestants were the worst of all ; oh, said he, shuddering, ' I should expect God would burn me, if I were to become one ! you know, in the bottom of your heart, that you have all acted like

brigands in going away.' Greatly tried to-day, but my sense of guilt brought me to the Lord, from whom alone I ever obtain peace and sanctification.

22. Almost free from my trials, or at least greatly strengthened from above, to cast away vile thoughts at once without parleying with them, and consequently enjoyed much of the divine presence, and elevating views of future glory. At night ministered to my men with great delight and profit to my own soul, from Philippians i. May the pattern of the great Apostle be always before me! Let me have nought to do on earth but the work my Lord hath appointed me. Were it not for that, let me rather desire to die, and be with Christ, which is far better. Resumed my long-neglected Arabic. Read part of the Koran.

24—26. Continued reading the Koran. Sadi putting verses to the Hindoostanee epistles. Preparing sermon. On the 24th, felt miserable deadness in prayer with my men. On the 25th, ministered to them again, and preached from Phil. iii. 7, and in prayer found my heart so full of love to the Saviour, that I knew not how to express it. On the 26th, strived to walk more closely with God, watching my heart. At night had a terrifying conviction of my depravity; I perceive that I have been long walking, not circumspectly, not using watchfulness and self-denial; I have had my heart not stedfast with God. I have been accustomed to look for pleasure from other employments, more than from those which are spiritual, and which have most to do with God. This is my sinful nature, and against this I must strive. Alas! what a work I have to do! yet it shall be done, God helping me. I will become more and more dead and mortified to all creatures, and find my

happiness in my duty, or at least in nothing else. I will consider the pain of inward mortification—if it is pain—my constant portion, which I must be content with all my days.

27. (Sunday.) Preached on John v. 39. The congregation small. Tried to be more diligent, in order to redeem the time for reading and prayer; but I seemed to accomplish little; my heart is not spiritual; yet oh! I loathe every other state of the heart. Received letters from S——, and H—— and from Thomason at Calcutta. Dear Lydia's declining health quite casts a gloom over my mind. Oh death! were there nothing else vain and painful in this world, thy power to separate chief friends is enough. Oh happy, happy state! where friends meet to part no more. Thomason's letter, announcing his providential escape, filled me with great joy and gratitude; and I joined, I trust, many happy hearts in Calcutta, in rendering thanks to God for his goodness to my dear friends and to India. F. sat some time with me, and I felt an indescribable fear, lest he should be drawing back.

28. At night baptized Captain R.'s child, and dined there. I went away in great grief, and vented my feelings to God in prayer. How contemptuously do they disregard the admonitions of a minister! Oh what an awful day will the day of judgment be!

30. Drawing out some arguments against the Koran, and some passages from it, for the use of Sabat, who is next Sunday to have a formal dispute with an assembly of Mollahs. May the Spirit of God give him a mouth and wisdom, which all his adversaries shall not be able to gainsay nor resist!

*December 4.* (Sunday.) My soul groans at record-

ing the wickedness of every day. I have long been a stranger to a broken and contrite spirit, but now I long for it again. Oh, now would I wish to hide my mouth in the dust. I could fly the haunts of men, and spend all my days in sorrow and humiliation ; or live among them only to be despised and hated. I am worthy of all that God or man could put upon me. Oh let thy creature find mercy and thy Holy Spirit, to deliver me from the body of this death, and to give me a tender lowly spirit. Preached on Luke xvi : The rich man and Lazarus, and a most awful call it seemed to be indeed to the people. I finished the four gospels, and the Pentateuch with them.

5. Went to Patna to Sabat, and saw several Persians and Arabians. I found that the intended dispute had come to nothing, for that Ali had told Sabat, he had been advised by his father not to dispute with him. They behaved with the utmost incivility to him, not giving him a place to sit down, and desiring him at last to go. Sabat rose, and shook his garment against them, and said, If you know Mahomedanism to be right, and will not try to convince me, you will have to answer for it at the day of judgment. I have explained to you the gospel ; I am therefore pure from your blood. He came home, and wrote some poetry on the Trinity, and the Apostles, which he recited to me. We called on Mirza Mehdee, a jeweller, who shewed us some diamonds, emeralds and rubies. With an old Arabian there I tried to converse in Arabic. He understood my Arabic, but I could not understand his. They were all full of my praise ; but then the pity was, that I was a Christian. I challenged them

to shew, what there was wrong in being a Nazarene ; but they declined. Afterwards we called on the nabob Moozuffur Ali Khan. The house Sabat lived in was properly an oriental one ; and, as he said, like those in Syria. It reminded me often of the Apostles, and the recollection was very solemnizing.

6—8. Betrayed more than once into evil temper, which left dreadful remorse of conscience ; I cried unto God in secret, but the sense of my sinfulness was overwhelming. It had, however, a humbling effect. In prayer with my men I was led more unfeignedly to humble myself even to the dust, and after that I enjoyed, through the sovereign mercy of God, much peace, and a sense of his presence. Languid in my studies ; indisposition causing sleepiness. Reading chiefly Persian, and a little Greek ; Hanway, Waring, and Franklin's Travels into Persia. Haju Khan, a sensible old man from Patna, called two days following, and sat a long time conversing upon religion.

9—11. (Sunday.) At night with the men. After preaching to them on “ Praying always with all prayer and supplication in the Spirit,” had a most blessed season in prayer. I felt, when I began, the absolute necessity of the aid of the Spirit.

12. Found that Julio had married an officer of the 69th, when I had refused to do it, because it was not certain, that the woman's husband was dead, and he had not the Governor-general's permission. At night, dined at Captain A——'s, where, instead of cards, they had music, chiefly sacred. There was nothing offensive ; yet after my return I began to consider, how much more suitable it would have been, had these previous hours been spent in the house of mourn-

ing, by a sick-bed, or in prayer or useful study. And oh, what danger am I in of undoing by my conversation and manners in company, all the good my sermons may do ! If good can be done, it cannot be by me ; for I either remain mute, when I ought to speak, or say what had better be unsaid. At night felt much ashamed at my deadness in prayer with the men.

14. Received a letter from Lydia, which renewed my pain ; though it contained nothing but what I expected. Prayer was my only relief, and I did find peace by casting my care on God. At night ministered to the men with much freedom and life, because speaking from my inmost heart, on Col. iii. 2.

16, 17. Writing letters. My mind somewhat sorrowful about Lydia, that I am not to see her more till after death. Had some sweet reflections on my little connection with the world :

I all on earth forsake,  
Its wisdom, fame, and power,  
And him my only portion make,  
My shield and tower.

18. (Sunday.) Preached on Rom. vii. 18, to a large congregation. I could not feel as I thought I should, but I was under no temptation to my former levity. At night, on Hos. xiii. 9. to about thirty men, I felt utterly unable to speak before I began, but the Lord heard me, and helped me.

19, 20. Rather irregularly employed. Buried a young and beautiful woman, who died after two days illness. My own mind was affected much, when I reflected on the vanity of her life, and her unexpected death. Oh that my poor people were wise, that they would consider their latter end ! Oh that I had never

encouraged them in their vain sinful ways, by my own inconsistencies, unfaithfulness, and levity ! Dear Corrie and his sister arrived.

24—27. On the 25th, Christmas-day, Corrie preached on Luke xi. 11., to a crowded congregation. Afterwards we celebrated the Lord's Supper. At night Corrie preached again on Psalm lxxii. "All nations shall call him blessed." In ministering to my men (this evening) the burden seemed to be taken off my mind. I ministered with delight, and found near approach to God in prayer. On 27th a large party of Dinapore people dined with me ; I prayed often for grace to maintain propriety and consistency, and to make the conversation useful ; but it was very dull ; nobody spoke.

FROM MR. CORRIE TO MR. BROWN.

*December 30, 1808.*

MY DEAREST SIR,

\* \* \* \* I left the boats at Patna, and went on before my sister, so that I was a full week with our brother. We left him yesterday. He is much better than when I left him before ; there seems no want of attention to health and comfort now, but alas ! there is yet small prospect of his long continuance in this vale of tears. He does not gather strength, he says, and does not rest well in the night. Another hot season, it is to be feared, will bring him low again. — has written to him, as if we here were all carried away with vain glory, and wished our names to be puffed over the world, &c. and recommends to M. and his friends here, to learn to labour in silence, &c. But you wish for Dinapore news. Our

brother has evidently gained great ground among the people there. The common people hear him more gladly. Greater numbers attend nightly at his house ; a delightful company. Those of the higher orders I saw, pay M. the most marked respect. The devout centurion also goes on well, and has written to his friends for permission to go home to college preparatory to ordination. \* \* \* \*

Sabat resides at Patna. He came one day, and staid all night. I had happily found a smartly-bound New Testament and Common Prayer Book of large type at Berhampore, with which he was greatly delighted, and expressed a fear he should make idols of them. He goes on but slowly, from the distance and many interruptions, but he is doing good. He has daily disputes with the great natives of Patna, who all seem anxious for the honour of restoring him to the faith. He conducts himself with great propriety, as far as I hear, on these occasions. Latterly he was invited, where he unexpectedly found above one hundred Mollahs collected to banter him. He withstood them to the face, and has published a small book in vindication of himself from some false reports spread by them, of a victory over him. I mentioned before him Mr. Carey's having received a diploma of D. D. from some American University. This excited his spleen not a little. He says, the missionaries know nothing of science ; he even recommended me not to argue with the Mahomedan doctors, lest they should by their logic shake my faith in Christianity. \* \*

I remain, my dearest sir,

Yours ever,  
DANIEL CORRIE.



*December 31, 1808.*

On the review of the last year, I give praise to God who hath graciously preserved my life, notwithstanding the attacks which threatened its destruction, and hath prolonged it to another year. Every day he gives me, I account gain, as it enables me to advance a little way farther in the work which I have so much at heart. Oh if it be his will that I should live to finish it, how happy should I be! But he knows best. To him I leave all; present mercies demand my praise; my mercies multiply as my moments; Oh that my praises could as constantly ascend! My progress in divine things has not been sensible, but I am more than ever convinced of the happiness of wisdom's ways.

*The Rev. D. Corrie.*

*January 18, 1809.*

To resume our usual correspondence, I take up my pen, but seem not to have much to say. Wars and rumours of wars reach my ears, and call me to look abroad into the earth. How interesting are the politics of the present day! Every event is like turning over a new leaf in a book of mysteries. I have sometimes some gloomy thoughts on this account, but "Cast thy burden on the Lord, and he shall sustain thee," is a sufficient support against evils present or suspected. Much of this last week I have been at Patna, with Sabat: amongst some orientals whom I met there, was a young man of Aleppo, a Christian. I talked to him in Arabic. The conversation was not very brisk, as you may easily imagine, but it gave

me hope, that I should one day be able to preach the gospel all the way from Calcutta, round about unto Damascus. Oh, when will the day come, that, like the great apostle, I shall be no more a talker, but a doer! Your idea of going to the poor Malabar Syrians is romantic; but I am afraid we shall not get *Khann* (food) there; however, learn Syriac as fast as you can. In those sweet sequestered spots, *tu lentus in umbra*, you may teach the woods to re-echo the beloved name.

22. (*Sunday.*) Preached on 2 Cor. xiii. 5. At night ministered to my men, and spoke from the parable of the springing field, to a considerable number. Through the day had to mourn over a rebellious heart, which would rather turn to any thing than duty. In the afternoon indeed had some peace and comfort in prayer, and reading the word; but after the evening service, had some bitter reflections on the deadness of my heart in prayer with them.

*Dinapore, February 4, 1809.*

DEAREST SIR,

\* \* \* \* \*

\* Since the attack I had in the rains, I have set my house in order. Every thing that you recommend for the Hindoostanee has been done. The whole New Testament is written out large and fair. Besides that, I have given many directions to Sabat, who is perfectly acquainted with all the papers I have. Do not suppose, dearest Sir, that I am so short-sighted as to destroy my life by English preaching, or any other preaching. St. Paul did much good by his preaching, but how much more by his writings! \* \*

My health is as good as ever ; no appearance of a consumption yet, though I look thin. The rains would be the best time to leave Dinapore and my work ; but then that season is worse in Bengal than here ; besides, I am in constant expectation of hearing of a removal to the outer provinces. \* \* \*

\* \* I spent most of my time with Sabat, at Patna, and lament to see how little of his time is given to his work. Though I am there merely to examine with him, he will not stir beyond one chapter, however short, though it is done in an hour or two. And there am I left fretting, that without one single cause but his idleness, the precious work is left undone. It is this that make me more bilious than any of his bad tempers. We have still five chapters to do in St. John, which, however, I trust will be done next week. He lives almost without prayer, and this is sufficient to account for all evils that appear in saint or sinner. With all this, there are many good symptoms in him. You tell me to pray ; I have every encouragement to prayer, but little perseverance in it ; yet it is the only way of comfort in this vale of tears.

Affectionately your's,  
H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

*Patna, March 1, 1809.*

DEAREST SIR,

The Gospel of St. John has been finished some time, but we have not yet been able to revise the copy for the press.

Sabat is in great distress, lest the Missionaries should be guilty of plagiarism with his work, and says

that if he finds his fears realized, he will write a book on purpose to put them to shame. Poor man ! I have been reasoning with him in vain on the emptiness of human praise. \* \* \*

He requires me to add, that unless his request is complied with, he will not send any thing more to the press.

Sabat sends salam ; if you do not answer his letters, he will come down to speak mouth to mouth. With John he will say something about an Arabian gospel.

Excuse my bad writing. I am sitting on the ground, in the corner of a native house, with nothing but a Gulum to help myself with.

Affectionately your's,

H. MARTYN.

*To the Rev. D. Brown.*

*Patna, March 20, 1809.*

I should sometimes with pleasure resign the translations to others, that I might be more in the actual exercise of the ministry ; but it seems the path marked out for me—a path, however, in which I feel, that I must be much on my guard. The —s have been so entirely engaged in preparing the word of the Lord for others, that they seem almost to have lost the spirit of the Lord themselves. “ My soul cleaveth to the dust, quicken thou me according to thy word.” Last Tuesday we began the Hindoostanee, and to my surprise and mortification it was found necessary almost to new model it. How extraordinary is all this, when you consider the pains that have been bestowed upon the Hindoostanee.

H. MARTYN.

*To the Rev. D. Corrie.*

*March 27, 1809.*

My expected removal has given a new turn to my thoughts, and produced a little dejection. It has always happened hitherto, that whenever I have begun to feel an attachment to places, persons, or things, of a merely temporary nature, I have been carried away from them. Amen! May I live as a stranger and pilgrim upon the earth! May we be brought to that better country, where painful changes are known no more! Every blessing attend you!

H. MARTYN.

*To the Rev. D. Corrie.*

*Patna, March 28, 1809.*

DEAREST SIR,

Your letter is just come. The Europe letter is from Lydia. \* \* \* \*

\* \* \* \* It was only more last words sent by the advice of Colonel S.—, lest the non-arrival of the former might keep me in suspense. \* \*

I trust that I have done with the entanglements of this world; seldom a day passes, but I thank God for the freedom from earthly care which I enjoy.

You chide me for not trusting my Hindoostanee to the press. I congratulate myself. Last week we began the correction of it; present—a Seid of Delhi, a Poet of Lucknow, three or four literati of Patna, and Babir Ali in the chair. Sabat and myself assessors. Almost every sentence was altered. I was amazed and mortified at observing, that reference was had to the Persian for every verse, in order to understand the Hindoostanee. It was, however, a consolation to find

that from the Persian they caught the meaning of it instantly, always expressing their admiration of the plainness of the translation. After four days hard labour, five hours each day, we reached to the end of the second chapter ; so when you will have a gospel, I do not know. It is to be hoped that they will get on a little faster, when they are more used to the work of translation. Babir Ali, who is ambitious of the name of a learned man, thinks his own reputation involved in this work. He often tells his coadjutors to be careful, for if any error should escape, it will be said, they do not know their own language. I find that I have very little to do towards helping them out. The Persian is another Greek, so literal. This makes me more anxious about the remainder of the Persian, and less about the Hindoostanee. It is a delightful consideration, to have set these Indians at work, without hire, at the word of God, for their own eternal salvation. Already kings are becoming nursing fathers to the church. Bahir Ali and his nephew are of the Soofi dynasty of the kings of Persia, and Sabat, you know, counts kings in his pedigree. \* \* \*

Your's ever affectionately,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

*April 11, 1809.*

I went yesterday to Bankipore, to take my leave of Bahir Ali and the civil servants. Preparation for departure does not disturb and disorder me as it used to do. The little things of this world come more as matters of course. Still I find it necessary to repeat often in the day, "Thou wilt keep him in perfect peace,

whose mind is stayed on thee." My men seem to be in a more flourishing state than they have yet been. About thirty attend every night. I had a delightful party this week, of six young men, who will I hope, prove to be true soldiers of Christ. Seldom, even at Cambridge, have I been so much pleased.

H. MARTYN.

*To the Rev. D. Corrie.*

*May 15.*

By all that I hear, Meerut will be a station so large as to require a chaplain, and you or J—— will be the man. For myself, I feel fixed at the last place where I shall ever live in India, and sometimes look with interest at the road that leads to Cabul and Candahar. There is a man at Lucknow, I hear, who once set up a press there, but was forbidden by the Nawaub. I shall of course find him out. I hear of a Mrs. A. as one who is religious, and is even suspected of singing Psalms on a Sunday. Such flagrant violations of established rules seem to mark her for one of our fraternity. Yesterday, service was performed on the parade, to the 53rd. Two officers dropped down, and some of the men. They wondered how I could go through the fatigue. When I looked at the other end of the square which they had formed, I gave up all hope of making myself heard, but it seems they did hear. There are above a hundred men in the hospital. What time shall I find for doing half what ought to be done? Major O. H—— is as kind as possible, and well disposed to religion. About a dozen of the 53rd come to me every night. I am just going to sit down to

Psalm xviii. with Bishop Horsley's translation. His interpretation does not carry conviction to my mind.

H. MARTYN.

*To the Rev. D. Corrie.*

May 29, 1809.

DEAREST BROTHER,

I raise myself from my bed, to taste one of my chief pleasures, and for which I thank the Father of mercies and God of all comfort. None but those in our situation know the privilege of having a free communication. I do not think, that the deadness of your poor congregation is very discouraging; for who could expect any thing better? My chief regret is, that you are not sent elsewhere. The longer I live, the more weary I become of human nature. Men love darkness, and do the deeds of it. Except a few precious saints who are redeemed from among men, I would rather pass my time with children, if I had my choice. I shall deal with Sabat no more with any delicacy, for I perceive he does not understand it. He looks upon you and Mr. Brown as two fools, because you are the two that behave best to him. We must not quite abandon our hopes of him, till it is impossible to retain any. But he ought to be sharply rebuked on all sides. What would appear to us indelicate, and stab us to the heart, does not touch an oriental at all. Oh! what has the gospel done for the world! We see it is the only thing that has made refinement of sentiment and conduct spread through all classes, even of those, who do not know whence they have obtained it. The General gave orders for service at his house yesterday, after morning service, to the artillery, but



there were only nine present. We first assembled in the drawing-room, where they began to converse, as if just about to enter a ball-room. I could not conceal my indignation : but it did not last long. I read the service, and preached on " Except a man be born again," &c.

H. MARTYN.

*To the Rev. D. Corrie.*

*June 5, 1809.*

Yesterday, as all the regiments were out firing for the King's birth-day in the morning, there was no service, except at the General's. Rather more were present than before. I preached on the gospel for the day, the rich man and Lazarus. A sermon on such a subject, in such a congregation, could not fail to be alarming, and they sufficiently shewed the effect in their countenances. Oh that their terror may lead to true repentance ! Sabat's behaviour since his arrival has been unexceptionable. He is gentle, and almost as diligent as I could wish. Every thing seems to please him. His bungalow joins mine, and is very neat ; so from morning to night we work together, and the work goes forward. The first two or three days he translated into Arabic, and I was his scribe ; but this being too fatiguing to me, we have been since that at the Persian. Sabat talks of a journey to Cashmeer, in which we may see on a small scale what we may want, when we come to travel further. When the Persian translation is finished, I should have no objection. As for the other journey, I have no great idea that I shall ever live to accomplish it ; for when my translation-work is done, I shall be of little further use on the face of the earth, except indeed a more

active life out of doors should restore strength to my feeble frame.

Yours ever,

H. MARTYN.

*To the Rev. D. Corrie.*

July 10, 1809.

DEAREST BROTHER,

Yesterday, when I should have begun to write to you, I fell asleep, and slept till the messenger was gone on his way. This omission admits of a remedy, not so the neglect of the day of grace, or the mispending of a single day by the children of grace. I am glad you take a liking to Hebrew. It transports me at present. My speculations occupy me night and day. They may be said to be always in my mind. Even in my prayers, I have constant occasion to seek for help against inordinate attention to one object, to the neglect of other things more important. Yesterday I preached to the 53rd, and felt very strong. Some of the men confessed that their hearts trembled within them. I built a school near the Sepoy Lines; the barrack-master sent to know who did it; but when he found that it was I, and for what purpose, he wrote me very kindly, and said, I should have a better place, even some empty Bungalows. I spoke to the General to-day about it, and he is all cordiality. Sabat is laid up to-day. We are in Romans iv. My evening audience increases, praised be the Lord for all his mercies, they multiply as my moments.

H. MARTYN.

*To the Rev. D. Corrie.*

July 17, 1809.

Goliuz' Arabic Lexicon was said by Sir W. Jones to be not only the best *Arabic* dictionary, but the best *dictionary* in the world. Where did you get the treasure? Were you not going to learn Arabic, I should procure an order from the government (the ecclesiastical one I mean) for you to give it up. I do not know what can be done for your moonshee; but should he go, Sabat and myself have agreed on the proper person to be your Arabic teacher; a physician of Patna. My Hebrew speculations stick to me still; but instead of advancing in my pursuit, I am entangled in a jungle, (wood,) without being able to see my path exactly. I think, that when the construction of Hebrew is fully understood, all the scholars in the world will turn to it with avidity, in order to understand other languages; and thus the word of God will be studied universally, and from the least even to the greatest they shall all know him, and all be able previously to speak in other tongues the wonderful works of God. I have heard nothing of the Christians of Patna, except from his highness the resident, who was pleased to honour them with every expression of contempt and displeasure; adding, that they made Christianity appear despicable in the eyes of the Mahomedans. To which I replied, that for the latter evil I had one remedy to propose, which was, that the English gentlemen should undertake to shew the natives what true Christianity was, by observing the Lord's day, and meeting for divine service, and observing all in short which Christ had commanded. Afterwards when we were alone, Mr. B. said, that his week-days

were so much occupied by public business, that he required the Sunday for himself. He said this so humbly, and with such an appearance of regret, that it seemed as if he meant to add, "The Lord forgive thy servant in this thing;" expecting, I suppose, the prophet would say, "Go in peace." But he said no such thing, only this, "Six days shalt thou labour, and do all thy work." Yesterday I preached to the regiment of horse. The evening lecture continues to increase; the merchants in particular attend it well on Sundays. Solomon's words are true, that learning much is a wearisomeness to the flesh. My days are almost turned into nights. I stay awake all night, and slumber all day. This deranges my nervous system; but I trust for the future to have every thought brought into subjection to the Gospel of Christ.

H. MARTYN.

*To the Rev. D. Corrie.*

*July 25, 1809.*

You must not be angry with me for taking a burden off my back, and putting it on your shoulders. In a few days you will receive a letter from Lieut. Barber, of P—— in my diocese, for you to marry him. After a good deal of correspondence between him, his agent, and myself, I yesterday very unwillingly conveyed myself into a Budgerow, and said 'khol-do,' (loose the boat,) when a letter came to stop me for a time. On this I wrote to beg him to apply to you, for you were much nearer. So this is what I have done. The travelling is as unpleasant to you as to me; yet think that for every day you travel in my place, one more Arabic chapter is gained. Last Lord's

day, service was ordered for the artillery, but the rain prevented. Thus the impious neglect of government to build a house for God, deprives us of the ordinances, and desecrates the holy day. The General has not yet forwarded to government the proposal for a church.

H. MARTYN.

*To the Rev. D. Corrie.*

*July 31, 1809.*

Were the Hindoo woman you mention a true convert, she would be a rich reward for a life's labour; but alas! I doubt of every Hindoostanee Christian in Hindoostan, the Carnatic not being excluded. I think you are quite right in not having any thing to do with an Arabic moonshee now, if ever. You would learn more Arabic from a grammar in one year, than from an Eastern blockhead in ten: e. g. what Erpenius has comprehended in a couple of pages, Mr. B. has wire-drawn through a folio. Yesterday we had service at head-quarters. I have repeatedly begged the General to have two services; but he says, I had better rest quiet till the cold weather. Whether it is really from a wish to spare me, I do not know. I believe I shall soon clear the drawing-room. Yesterday when I came, there were the old people and one son and daughter. Three people came afterwards, and that was all. Perhaps I had better have begun more gently. Who is sufficient for these things? May he, who carries the lambs in his bosom, and gently leads those that are with young, give me wisdom and tenderness! It is extraordinary, how much I am left to myself here. In the midst of multitudes, I am a solitary. I have abundant leisure for my Hebrew speculations, but the evil

is, that I have too much of them. For want of agreeable society to dissipate them, I carry these thoughts to bed with me, and there I am all night long in my dreams, tracing etymologies, and measuring the power of some Hebrew letter. Yesterday I had some very uneasy thoughts; Satan was at work in my heart; and oh, how did I envy my men at night, who were safe from the snares of increasing knowledge! In prayer with them, I could not help dwelling upon this, and found relief. Truly love is better than knowledge. Much as I long to know what I seek after, I would rather have the smallest portion of humility and love, than the knowledge of an archangel.

H. MARTYN.

*To the Rev. D. Corrie.*

*Cawnpore, August 30, 1809.*

DEAREST FRIEND,

I perceive from your last letter, (dated Jan. 9, 1809,) and from what I hear of you, that we approach nearer to one another in sentiment and affection. Like the sun rising to its meridian, you grow more and more warm and zealous, and my fiery zeal, if it ever deserved the name of zeal, is becoming more cool and rational. God grant, that my rationality may not prove to be lukewarmness!

How do you go on in Hebrew? Though my duty calls me to other languages, I am perpetually speculating on that, and the nature of language in general; and while I remain in my present state of profound ignorance upon the latter subject, I fear I shall never be able to take up the study of any other language again without disgust. It goes against the grain with

me now to read a little Arabic or Greek, as much as it once did to cram a proposition I did not understand. How, or by what magic is it, that we convey our thoughts to one another, with such ease and accuracy? The region I am now in, invites to contemplation. The soft warm air allows of no obstructed perspiration: and lately I have been in a situation still more favourable to thought, by being called on duty to a distant station, the way to which was chiefly on the river. There, far removed from noise, and every thing European, I glided along, speculating with as much subtilty as the visionary *γυμνοσχοποι*, who pursue their reveries on the banks. These hermits literally forsake the world; they build a little hut close to the margin of the river, and there they sit and muse. One evening, after the boat had come to for the night, I rambled along the bank into a clump of trees, where one of them had fixed his residence. We soon began to converse upon religion. He defended himself with great dexterity from the charge of polytheism, and excused the worship of images in the same manner as the Roman Catholics do. In my turn I gave him an account of God's dealings with men till the coming of Christ, and then spoke to him of the gospel. But he seemed to feel no interest in what he heard. And thus it has always been when I have conversed with them. They hear with polite attention, but start no objections, and ask no questions. I begin to doubt whether they understand my speech. But to return to the Hebrew: how happens it that the Hebrew, with its elegant dialects, such as the Arabic, can do very well with two tenses, and the Greek verb should have eight or nine? Do not you think it probable, that the Greek verb has

really but two? As we live in days when prophecy is fulfilling, I wish you would read Genesis x. and tell me where we are to find the nations sprung from the great progenitor brothers. Am I right, when I read Mesech—Muscovy, (see Ezek. xxxviii.) Ashkenaz—Scandinavia, Riphath—Riphæi, (montes,) Togarmah—Germani, Elisha—ελλας, Tarshish—Etrusci, Kittim—Catti? But above all, tell me where in Scripture I may find India. Is there any reason for thinking the Britons to be a branch of the Catti? It is probable that for some time to come, as long as I am engaged in translation, my letters as well as my thoughts will be rather tinged with philology. The former will, I know, be not less acceptable to you on that account; but on my own mind I perceive, that I must keep a tight rein. How soon critical pursuits, even when the object is the elucidation of the word of God, lead away the heart from him! I pray continually for divine aid in my studies; also that I may desire knowledge, only to be qualified for translating and preaching the word of God; but the language of the heart is often at variance with the words of the prayer. I beg your prayers, that after having begun in the Spirit, I may not leave off in the flesh. Kindest love to Mrs. —.

Your's ever affectionately,

H. MARTYN.

*September 4, 1809.*

Go on with the church, and, perhaps by the time it is built some brother from Cambridge will join us. I am rather surprised, that now the ice is broken, others are not already come. Captain R. has sent me seve-



ral letters from Calcutta, all very pleasing as far as a judgment can be formed by man ; there is no reason to doubt of him. The conviction of my own ignorance on all points is gaining upon me so fast, that I am become a sceptic on all subjects except the word of God. One good effect I trust may be produced, that of my being kept from rash censures. The three weeks I was on the water, and this last week, I have been speculating incessantly, without gaining one particle of knowledge. I cannot find out, by what magic language conveys ideas, and while I remain in this radical ignorance, I feel that I shall never be able to relish any human compositions. The same cause does not operate to make me disrelish the word of God, because what I have learnt from that is satisfying, which nothing else in the whole world is ; and also because I perceive superlative wisdom in the little I have yet been able to understand of the language of the Old Testament. Capt. and Mrs. H—— arrived on Saturday, and dined with me on that day and yesterday. In a note he sent after he went away, he says, ‘ I have left you with warmer sentiments of religion, and with more confirmed resolutions for the future practice of it.’

H. MARTYN.

*The Rev. D. Corrie.*

*September 11.*

The state of things in India begins to assume somewhat of an alarming aspect. Englishmen taking up arms against Englishmen ! Regiments are called from Bengal, Bombay, and the Cape, to reduce the rebel army. It is possible, that all these things may be

overruled for the promotion of the great purpose, to which all things converge ; but seeing as we do only what is contiguous to us, we must regard this rebellion as something to be lamented. “ Whence come wars and fightings,” &c. We go on in the Arabic of 1 Cor. My silence about Sabat amounts to a favourable testimony for him ; for when he goes wrong, I am sure to complain to you. He much improves in his prayers. I hope he begins to see, that like the rest, he knows little or nothing ; like the rest, I mean, of men, for it is surprising how little any body knows. I suppose, that of all the things in the world language is that which submits itself most obsequiously to our examination, and may therefore be understood better than any thing else. For we can summon it before us without any trouble, and make it assume any form we please, and turn it upside down and inside out ; and yet I must confess, the more I look at it, the more I am puzzled. I seem to be gazing with stupid wonder at the legerdmain of a conjuror. By the bye, the Epistle to the Romans has been wonderfully blest to Sabat. I trust by the time we have finished the New Testament, he will go forth well qualified to preach the truth, and rejoice as a strong man to run his race. Yesterday we ought to have had service at the headquarters, but for what reason I know not, the 53rd were on orders. At night I had a large congregation, and there was much solemn attention ; at least my own mind was in a state, in which I wish it always was.

H. MARTYN.

*The Rev. D. Corrie.*

*September 18, 1809.*

To-morrow the Commander-in-Chief is to be here, and I must let you know, whether I can get the promise of a church from him. General — has never been very cordial, and now he is likely to be less so; for while we were walking up and down together, I reproved him for swearing; though it was done in the gentlest way, he did not seem to like it. It was the first time he had been called to order for some years, I suppose. ‘So you are giving me a private lecture,’ said he. He then went on in a very angry and confused manner defending the practice of swearing: ‘God judges of the heart, and sees there is no bad intention,’ &c. Against all this I urged Scripture. The pride of my heart has discovered itself very strongly, since I have entered this new circle. They sometimes take no more notice of me than a dog; at other times vouchsafe a dignified condescension; so that, were it not to become all things to all men, in order to save some, I should never trouble them with my company. But how then should I be like Christ? I have been almost the whole morning engaged in a good-humoured dispute with Mrs. P——, who in an instant after my introduction to her, opened all her guns of wit and eloquence against me, for attempting to convert the Brahmins.

From the 24th of January, to the 24th of September, 1809, Mr. Martyn's journal is continued in Latin and Greek prose, in a style which strikingly attests his command of those languages; as they are of course unfit for insertion in their actual state, and as transla-

tion would wholly deprive them of their spirit, they are entirely omitted. Upon the 23rd of September, Mr. Martyn resumes his English journal with the entry, ' Finding that writing in Latin or Greek, (which I resorted to for secrecy,) leaves my journal an insignificant detail, for want of being able to express myself as I wish, I return to the English. I continue occasionally to look towards the Hebrew, but not with the eagerness I once did; want of success damps my ardour.'

*September 24. (Sunday.)* Preached to the artillery on Rev. iii. 20; there were six companies of them, and I trust they were somewhat touched with the wondrous condescension of the Lord.

29. Was determined to strive more against sin, and watched my thoughts with some jealousy. The immediate contemplation was what it always is, peace, serenity, and the sweetest joy.

DEAREST SIR,

*Cawnpore, Sep. 29, 1809.*

Now to your long and most acceptable epistle; how shall I thank you for it? It has made me breathe the air of Aldeen; yet I am half afraid of its length. Such a copious shower portends perhaps a long drought to succeed it. \* \* \* \*

As to the Persian and Arabic, your word is law with us. I am very curious to know the result of the criticisms, to which the work is subjected. But now this thorn in my side—this Hindoostanee. What shall I do? I must even send down a gospel, since you require it; and yet, though the learned at Calcutta should approve of it, it will answer no purpose, because

I could not let it go without revising it with a learned Indian, which is what I am not likely to get; and if I could, I do not know where the time is to come from.

I am much delighted with the picture you have drawn of the little olive-branches round about your table. I long to see them. When I have finished my first seven years in India, I am thinking of taking my furlough, and floating to Aldeen. But in the meantime we shall expect, that you make your purposed visitation of all the dioceses and provinces in your patriarchate

T. wishes                   \*                   \*                   \*                   so do

I too, and so does every body else; but the *quomodo*? The time does not seem come, when churchmen and dissenters shall feed together. Till the arrival of the wished for period, the farther asunder, the more peace.

\*                   \*                   \*                   \*                   \*                   \*

You have a hard battle to fight. You may now see the immense advantage resulting from your presence. Without you                   \*                   \*                   \* would have had their own way. Sacks of rupees would be expended on translations, which will be waste paper almost as soon as published:                   \*                   \* in short nothing would have been done. Twenty years patient waiting, Sir, are not too many, when you consider, what your seniority and experience enable you now to do. Sabat is now for the first time in his life happy, and, I must confess, does a great deal to make me happy. If wrath rises, he goes and prays, and soon returns with a smiling countenance and quiet heart. We are left entirely to ourselves. In this crowded station we are in perfect solitude.

H. MARTYN.

To the Rev. D. Brown, Calcutta.

*October 1.* (Sunday.) Preached to the 53d regiment, on "The law came by Moses." Some of them thought it a great absurdity, as I afterwards heard, that he who broke one commandment should be guilty of all.

2. A greater number attended the reading of *Baxter's Call* than I have yet had. I begin to feel a great desire, while praying after reading the Greek Testament, to express myself in Greek, and very often do; only I have not any command of words. So also, after reading the Hebrew Bible I try almost involuntarily to express myself in Hebrew, and find great pleasure in turning a Hebrew psalm into the form of prayer, and so using it: I do not find, that the circumstance of praying in another language diverts my attention much.

8. (Sunday.) Preached to the regiment of dragoons on Psalm xliii. 25. Though ill with a headache most of the preceding night, I was mercifully enabled to go through without drooping, and felt indeed rather more animated than usual, because I preached Christ.

*October 9, 1809.*

Sabat is gone to Lucknow; I had a letter a day or two ago from Mirza Fitrut at Lucknow, offering to become my moonshee, provided Sabat was not with me. My heart is full of delight at the thought of having a Hindoostanee Testament ready soon. I trust that it will now be accomplished; because if Mirza does not come here, I can go for a month now and then to Lucknow. What will friends at home think of Martyn and Corrie. They went out full of zeal; but behold! what are they doing? Where are their converts? They talked of the banyan-tree, before they went out; but now they seem to prefer a snug

bungalow, to field-preaching. I fear I should look a little silly, if I were to go home just at this time ; but more because I should not be able to make them understand the state of things, than because my conscience condemns me. Brother, what can you do ? If you itinerate like a European, you will only frighten the people ; if as a native, you will be dead in one year. Yet the latter mode pleases me ; and nothing would give me greater pleasure than so to live with the prospect of being able to hold out a few years.

H. MARTYN.

*To the Rev. D. Corrie.*

12. When tired of Hebrew, read Koran, and looked over a Dutch dictionary a native brought me for sale. Were it worth while, or any purpose answered, the language might be easily acquired ; but I have no wish to be a linguist. I believe that, as I pray, I really wish to have knowledge, only for the purpose of making known the gospel by translation and preaching. Spoke to the men at night on Rev. vii. 14. I felt a sort of joy in prayer.

October 16, 1809.

One day this week dining at —— I had a stiff dispute with ——, an elderly man. It began by my rebuking him for swearing. Instead of taking it as they usually do, he kindled, and used some harsh language and harsher looks. But I was not in the smallest degree disconcerted, but persisted that I had done my duty. He then went on to ridicule the Scriptures, declaring his contempt of Christianity, *i. e.* the story and theory of the business, as he expressed

it. We were happily at opposite corners of the table, so that the discussion, which lasted a long while, was a sermon to all present; though he never allowed me to finish a sentence fairly, I got out enough to make me pleased that the thing had taken place. He was continually withdrawing, couching his wish for time under the mask of respect for my profession, but I would not allow him. 'No,' I said, 'I provoke discussion. Many here, perhaps, are as infidel as yourself. Let us hear what can be said against the prophet Jonah and the whale.' The conception of our Lord, and the Song of Solomon, were the chief objects of his attack. I could not get to say one twentieth part of what I wished, but still it was better than nothing. The ice being broken, I went on to tell the company present how shameful it was to defile their mouths with the allusions which I had heard, but would not notice before. Sabat has sent me two more letters, the first runs thus:—'My brother, object of my eyes, and beloved of my heart; God give thee peace and long life, and feed me near thee, and associate me and thee! Amen. I had an interview yesterday with the great Ameer nobleman, and found him better than I thought. He kept me near him, and gave me a room, omitted no mark of respect, and seemed wanting in nothing becoming a true Christian, and a believer in the Lord, except that he kept me from coming to thee, and confined me from proceeding to thee. By Christian love? No! but by chains and fetters. When I come, I will tell thee all his goodness. I have found Mirza Fitrut again, and mean to bring him to thee. The peace of God and the Saviour be with thee. The Mussulman physicians are



not inclined to cure me. Besides the Ameer—God prolong his life—does not consent that I should return to them.' So I understand it. The second letter!—  
'Peace on the peculiar one of his elect! in the name of his gracious Son. I have received your letter in answer to my first. With respect to M. F. I told you in my last of my desire to bring him with me. I visited him with the utmost humility, and though he should reject me with ignorance and pride, I shall overcome him with gentleness, if it please God, and bring him with me. Peace on thee and the mercy of Christ.'

*Cannore, Oct. 17, 1809.*

**BELoved SIR,**

There is a book printed at the Hirkara Press, called *Celtic derivatives*—this I want; also grammars and dictionaries of all the languages of the earth. I have one or both in Latin, Greek, French, Italian, Portuguese, Dutch, Hebrew, Rabb. Hebrew, Chaldee, Syriac, Ethiopic, Samaritan, Arabic, Persian, Sanscrit, Bengalee, Hindoostanee.

I want them in the languages of *Northern Europe*, such as German, Danish, Icelandic, &c.—languages of Ireland and Scotland, Hungarian, Turkish, modern Greek, Armenian. But do not stare, Sir, I have no ambition of becoming a linguist; but they will help me in some enquiries I am making, closely connected with our work.

On further consideration, I approve most fully of your new orders for commencing the Arabic. A year ago I was not adequate to it; my labours in the Persian and other studies have in the wisdom of God been the means of qualifying me. So now, favente Deo,

we will begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the south coast of the Mediterranean and Turkey, and one tongue shall suffice for them all.

Your's, ever affectionately,

H. MARTYN.

*To the Rev. David Brown, Calcutta.*

20. Spoke to my men on preparation for the Lord's Supper, and endeavoured to prepare myself for the ordinance, by considering my former life of sin, and all my unfaithfulness since my call to the gospel. My heart was, as usual, insensible for a long time, but at last a gracious God made me feel some compunction, and then my feelings were such as I would wish they always were. I resolved at the time, that it should be my special labour every day to obtain, and hold fast, this humbling view of my own depravity. Mirza Fitrut came; and my heart blesses the Lord, who does not despise the prayer of the advocate for the poor Indians; now I trust something will be done.

22. (Sunday.) Preached at sun-rise to the 53rd, on Acts xxvi. 20. At ten about sixteen of the regiment, with Mr. and Mrs. S. and Sabat, met in my bungalow, where, after a short discourse on "Behold the Lamb of God," we commemorated the death of the Lord. It was the happiest season I have yet had at the Lord's table, though my peace and pleasure were not unalloyed; the rest of the day I felt weak in body, but calm in mind, and rather spiritual; at night I spoke to the men on Rev. xxii. 2. the number was double; afterwards had some conversation with Mr. M. on eternal things, but had reason to groan at the hol-

low-heartedness and coldness, with which I do my best works.

23. Dined at the Brigade Major's, with the chief persons of the station. I could gain no attention while saying grace; and the moment the ladies withdrew, the conversation took such a turn, that I was obliged to make a hasty retreat; oh, the mercy to have escaped their evil ways!

*Cawnpore, October 23, 1809.*

DEAREST SIR,

Your letter of the 13th is just come to hand. Dear Mrs. Brown! by this time she has received the melancholy intelligence. But oh! the God whom she serves will comfort her. He will enable her to submit, without repining, to the severest dispensations; and though she is now in heaviness, with the rest of the church of God, through manifold afflictions, her faith thus tried by fire, shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ. It is *the Lord*; let this silence every murmur. Charge her to cherish her precious life; not for her family only, but the church in India. You are essential to us, and she to you. She must live therefore, and must for the general good dismiss all earth-born woes, ere they prey on the little remnant of her strength. \*

\* \* \* \*

As to piecemeal translations, you have explained yourself fully, and I am aware of the necessity imposed upon us.

Though I sicken at the thought of coming forward with promises and palaver, after the manner of the apostles of the nineteenth century, instead of exhibiting

the deep full silent tide of mighty works, as the apostles of the first, I must do something of the kind.

But save me as much as possible from every rencontre with the \* \* \* \* \* If I set my foot in the arena, let it be the first and last time; and this I say, not because I am afraid of them, or any man living, but because I hate war, and most of all, war in the church. \* \* \*

Your's, ever affectionately

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

*Oct. 30.—Nov. 4.* Going on in revising Hindoostanee of Matthew, and Arabic of Romans. Many quarrels with Sabat about his idleness. Constant employment from morning to night, left me no leisure for sinful thoughts, so that this week has been, through grace, a better week than former ones.

*October 30, 1809.*

You are now doing my work, crossing rivers and traversing jungles, while I sit quietly in my bungalow, and the sweet song of Zion soothes my spirit. Yet I am with you in spirit, and lift my heart to God to keep you in all places whithersoever you go, and to make known by you the savour of Christ's name in every place. If you should not have time to get back to Chunar by next Lord's day, or even if you have, I should much wish you to preach at Pertubuhur on that day. You should make some memorandums of your conversation with ——. It is highly important. He is considered as such an oracle in all Sanscrit learning, that his testimony would be received without

hesitation. Yesterday we had service at head-quarters. I preached from the parable of the pounds ; on the accountableness of man. — was pleased to say, that it was a very good sermon, but the praises of men of that stamp have no charms for me. His commendation gave me real displeasure ; so much so, that I believe I hardly concealed my chagrin. Alas ! thought I, the sermon has done you no good, it has not made you uneasy. At night I spoke to them on “ Enoch walked with God.” My soul breathed after the same holy happy state. O that the influence were more abiding ! but I am the man that seeth his natural face in a glass.

H. MARTYN.

*To the Rev. D. Corrie.*

*Cawnpore, November 4, 1809.*

MY DEAR SIR,

Your last bungy parcel containing Mahommed Rasheed's translation and letter, is just come to hand. I must own, that I feel a little for poor Sabat on this occasion, and think that Rasheed's letter would engender choler in one of less bilious temperament. I dare not show him the papers, without preparing him for the shock, and mean to get the Epistle to the Romans fairly away to you before the commencement of the storm. Rasheed says, that the translator has not a facility in writing Persian ; hence his style is destitute of ease and elegance. Yet it is intelligible, and the work not absolutely good for nothing ; by no means however worthy of admiration. He says, that the translator of the divine books should aim at perspicuity, in which I agree with him ; but perspicuity is not the only requisite ; a certain portion of grace is

desirable, and dignity indispensable. I am now about to mention Rasheed's own production; but I must hold a tight rein on myself, lest you should suppose I have imbibed Sabat's spirit, as it is probable I have in some degree. Is it possible that Mr. H. can approve such low miserable bazaar language? Where can Mahommed Rasheed show a book written in this style, except perhaps the Tootch Nameh? Did he ever read a letter written so meanly? Why, Sir, it appears to me below the style, in which the Mahometans speak their Hindoostanee. He mentions Sadi, I think, as a writer of the simple kind. Let him produce any chapter in Sabat's work, that has half as many high Arabic words, as Sadi's preface to the Gulistan. If the Scriptures are to be given in this form, we need not be giving away three hundred rupees to Sabat. A moon-shee at fifteen rupees per month will answer our purpose; nay, a Hindoo Cargater at five rupees. And this was your opinion, my dear Sir, you will remember, when I used to communicate my fears to you, that there was a redundance of Arabic. After all, I think it more than probable, that more Persian words would materially improve the work, and I shall endeavour to persuade Sabat to alter it accordingly. But we need never expect, that he will come down to the point of depression, which Rasheed would bring him to.

Now, dearest Sir, you, or rather we, all are in a dilemma. Who shall decide? To make Sabat's scale preponderate, I will remind you of two things. First, the side on which Sabat errs, is the safer side. A mean style puts it in the power of every blockhead to ridicule it, though the words may be pure, and the rendering exact. Who can help smiling, sometimes,

at good Wickliffe's simple language? \* \*

\* \* \* \* \* Secondly, 'The Mahometans are more affected with sound, than even the Greeks. They have no other argument for the truth of the Koran, but its eloquence. They are therefore accustomed to expect it in every divine book. By and by, perhaps, when Persia shall become a Christian nation, and a synod of her bishops shall be held at Teheran, a translation more adapted to the capacity of the lower people will be deemed advisable; but at first, their ridiculous prejudices require to be humoured, and we may do it innocently; we may become all things to all men that we may gain some. I hope you will be able to find the Persians. Their opinion may have some weight with Sabat, but Rasheed's never will, if Sabat sees his translation. I hope you will cause my Hindoostanee to undergo a vigorous scrutiny, and get written opinions upon it. Sabat does not work half hard enough for me. I feel grieved and ashamed, that we produce so little; but the fault is not mine. I would never willingly be employed about any thing else, but Sabat has no ardour. The smallest difficulty discourages him; the slightest head-ache is an excuse for shutting up his books, and doing nothing for days. I make strong representations to him, which he does not take in good part, thinks my temper soured, and so on. It is a comfort, however, to me, for which I desire to be thankful, that his temper is much better than it was.

\* \* \* \*

Pray for Sabat and me.

Your ever affectionate,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

5. (Sunday.) Preached to the dragoons on the parable of the Prodigal Son, at sun-rise; at ten o'clock at head-quarters, on Elijah and the prophets of Baal: several ladies were present, but few else. Received letters from Colonel S. which filled my soul with wonder, love and praise. Oh, what hath God wrought! Oh, how shall I praise him! and those dear friends, too, whom he hath given to be our companions in immortality and glory. Oh, how I could clasp them to my heart, especially —. Oh, what an encouragement have we to pray more and more! O may his kingdom come! Amen. Amen.

6—11. All the week very much engaged with Sabat, in hurrying away the Epistle to Romans, in Arabic, as he wanted to go to Lucknow. On the night of the 11th, Sabat went. I never felt so much dissatisfied with him. All my entreaties cannot prevail on him to work at particular times, though it is Mr. B——'s urgent request; now when his own pleasure and amusement draw him away, he can work readily. Vexation at him made me unwell; my only relief is prayer.

13—18. The first part of the week I had Julio with me, and the latter part Colonel P. With the monk I had disputes every day, and he seems to be making concessions. With the Colonel I have spiritual and soul-refreshing communion. We speak of nothing but things which concern the kingdom of God, and so our hearts revive.

On the night of the 18th, I took leave of my beloved church, previous to their departure for Bundelcund with their regiment. I spoke to them from Gen. xxviii. 15. "I will be with thee in all places whither-



soever thou goest," &c. The poor men were much affected, they gave me their wills and watches.

19. (Sunday.) Preached at sun-rise to the dragoons, on John i. 17. "The law was given by Moses." At eleven at head quarters, on Rom. iii. 19. Received a letter from Mr Simeon, mentioning S—'s illness ; consumption has seized her, as it did my mother and sister, and will carry her off, as it did them ; and now I am the only one left. Oh, my dear —, though I know you are well prepared, how does nature bleed at the thought of a beloved sister's drooping and dying ! Yet still to see those whom I love go before me, without so much as a doubt of their going to glory, will, I hope, sooth my sorrow. How soon shall I follow ? I know it must be soon. The paleness and fatigue I exhibit after every season of preaching, shew plainly that death is settled in my lungs.

*December 3.* (Sunday.) Preached to the 8th Light Dragoons, on Deut xxxii. 35. and at head quarters on Gen. iii. 15. The word seemed to be attended with some power at the first, and my soul was also somewhat affected with divine things. Having engaged to baptize Colonel W——'s child on this day, without recollecting that it was Sunday, I wished to avoid dining with them, when I found my mistake ; but on Mrs. — assuring me there would be no person there, I consented ; yet, on the contrary, I found such a party of Dragoon officers, that I could not open my mouth, but was obliged to sit listening to nonsense, while the happy people of God were worshipping in his courts ; but I lifted up my heart in prayer and ejaculations frequently ; and was therefore so far from being inclined to conform to them, that I never felt more averse to the ways and miserable merriment of the worldly.

*Cawnpore, December 4, 1809.*

MY DEAR SIR, .

You will see by Sabat's letter, that he is ready to alter the words which are rather uncommon. But if all the Indian moonshees in Calcutta should unite in considering Aboolfar's book as the standard of plain style, I fear Sabat would not value their opinion a straw. 'He did not come from Persia to India to learn Persian;' yet Mr. B. must not suppose, that Sabat with all his extravagant vanity thinks his performance immaculate, or that his future translations will not be better for the castigation he has gone through for the failure of his first effort. On the contrary I am persuaded, that as he grows in age, in wisdom, in grace, and knowledge of God's word, he will see, that it stands in no need of tawdry ornament. \* \*

The Psalms we must leave till the end of the New Testament, for this solid reason, that I do not understand one quarter of that book. Perhaps half of it may be rightly translated. It appears to me, that the two royal authors have suffered more from the plebeian touch of their interpreters, than even the prophets, or any others but Job. Hebrew is my constant meditation day and night. I have been sometimes three weeks at one verse, and thought myself richly rewarded, if I was made to understand the meaning of it. \*

Your ever affectionate

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

7—9. For want of the men of the 53rd I have no ministrations, and am in consequence rather dead; yet

the world seems nothing ; neither the men nor the things of the world seem to possess the smallest interest. The wish of my heart, which, whether the strongest or no, is uppermost at present, is, to know the nature of language, that I may read and perceive the glories of God's word. Truly I search for wisdom, as for hid treasure ; and I trust that the promise will be fulfilled to me.

11—18. All this week contending with corrupt nature ; Sabat asked me last Lord's day, why I did not preach to the crowds of beggars, who came for alms ? I had nothing to say in reply ; yet I find it a cross. How shameful is this ! For what did I come to this country ? How often have I prayed and longed for the day, when I should be permitted to stand up and preach to a heathen congregation ! and now that the request is granted, I am backward : the fear of my heart is, that I shall only make myself ridiculous, by attempting to teach in a language, which I know so imperfectly. However, contempt I deserve, and when I can feel contented to bear it, oh, how happy am I ! This therefore I desire to keep ever before my mind, that I must get to the kingdom through great contempt. I must be well pleased to be the filth of the world and the offscouring of all things. I will glory in my infirmities, that the power of Christ may rest upon me.

*December 11, 1809.*

Last Tuesday night I dined at the General's with Shumsher Bahadoor. As there was no person present able to criticise, I spoke to him boldly in Persian ; but my dialect was infinitely too fine for him. I was surprised to find a Nawaub so illiterate ; but I have since learnt, that he is of Hindoo extraction, moreover

a dull young man, who has thrown away his time in fighting the English. Some of his moonshees were introduced after dinner, and with them I had something like a conversation, chiefly of a moral kind; reflections about death, and the transition that would then take place from the music and wine and glare in which we were sitting, to the dark abodes of the grave, seemed to affect them in much the same way as it would us. I feel unhappy, not because I do nothing, but because I am not willing to do my duty. The flesh must be mortified, and I am reluctant to take up the cross. Sabat said to me yesterday, ‘your beggars are come, why do not you preach to them? it is your duty.’ I made excuses; but why do not I preach to them? To-day in prayer, one consideration has been made of some power in overcoming this shameful backwardness; these people, if I neglect to speak to them, will give me a look at the last day, which may fill me with horror. Alas! brother, where is my zeal?

H. MARTYN.

*To the Rev. D. Corrie.*

17. (Sunday.) Preached to H. M. Light Dragoons, on Rev. iii. 20. There was great attention. In the afternoon the beggars came, to the number of above four hundred, and by the help of God, I determined to preach to them, though I felt as if I were leading to execution. I stood upon the Chubootra in front of which they were collected, and, after begging their attention, I told them, that I gave with pleasure the alms I could afford, &c. (See Memoir, p. 322.)

18. Went to a large party at Mr. G——’s to dinner, and sat down with fifty-six people, officers and

ladies of the station. I repented of having gone, and thought, within myself, I would rather be preaching to my beggars. The splendour of these entertainments does not dazzle me, as it once did. It appears very ridiculous and childish; and how affecting is it to think of these precious souls! I looked along the crowded table, and could not with the utmost stretch of charity believe that they were serious. They staid dancing till late in the morning; I escaped immediately after dinner.

24. (Sunday.) The General wishing to spare me for Christmas-day, gave no orders for service to-day. Sabat went to Lucknow. I preached to my beggars again, in number about five hundred, on the work of the first and second day; and all I said was received with great applause.

26. Making calls, and testifying, I hope, from house to house. When I put my head out of doors, I hear of so much profligacy amongst the people, that I am glad to seclude myself again. Were it as easy and habitual to me, to look into my own heart, I should see enough there also to make me glad to look away from it.

31. (Sunday.) Preached to the Dragoons on Acts xxiv. 16. At head-quarters on 1 Cor. xi. 24. and administered the sacrament at the General's request. In the afternoon addressed the beggars, who are now 550, on the works of the third and fourth day, &c. (See Memoir, page 324.)

1810. Nothing important has occurred this last year, but my removal to Cawnpore, and the commencement of my ministry, as I hope it may be called,

among the Gentiles. This, with my endeavours to instruct the servants, has been blessed by the Lord, to the improvement of my temper and behaviour towards them, as I hope that I am more patient with them than before, though I have, alas! very much still to reproach myself with on this head. This whole year also, I have been more or less engaged in investigating the nature of language, with little further benefit as yet, than being enabled by it often to select the most proper words, even of those I never saw before. Ten years have elapsed, since I was first called by God, into the fellowship of the gospel, &c. (See Memoir, page 325.)

*January 1, 1810.*

A change of date that calls for serious thought. Another year gone, dear brother. How soon the tale will be told! May every succeeding year find us increasingly laborious and holy, so that when time shall be no more, and rolling years shall cease to move, we may rest, as faithful servants of our Lord, who have done their work! Well, but now for my congregation of the poor, the blind, the maimed, and the lame. I went without fear, trusting to myself and not to the Lord, and accordingly I was put to shame; that is, I did not read half as well as the preceding days. I shuffled and stammered, and indeed I am persuaded, that there were many sentences the poor things did not understand at all. I spoke of the dry land, rivers, &c.; here I mentioned Gunga, (Ganges) 'a good river;' but there were others as good. God loves Hindoos, but does he not love others also? He gave them a good river, but to others as good. All

are alike before God.' This was received with applause. On the work of the fourth day, 'Thus sun and moon are lamps. Shall I worship a candle in my hand? As a candle in the house, so is the sun in the sky.' Applause from the Mahomedans. There were also hisses; but whether these betokened displeasure against me, or the worship of the sun, I do not know. I then charged them to worship Gunga and sun and moon no more, but the honour they used to give to them, henceforward to give to God their Maker. Who knows but even this was a blow struck, at least a branch lopped from the tree of heathenism? The number was about 550. You need not be deterred, dear brother, if this simple way of teaching do any good.

H. MARTYN.

*To the Rev. D. Corrie.*

*January 10, 1810.*

I am this day returned from Lucknow, whither I went on Monday morning to baptize a child. The next morning the Nawaub Suadut Ali came to breakfast with a great train. The Nabob received me sitting, with all the dignity of a sovereign prince, and my eyes for the first time beheld a despot, one who has full power of life and death over his subjects. He said not a word to me. His relations sat at table, and none else but the Europeans. Those natives who usually breakfast with the resident, stood round. At the tomb of Asafood Doula there is a company of Molwees employed to read the Koran constantly. With them I tried my strength, of course, and disputed for an hour; it ended in their referring me for an answer to another.

H. MARTYN.

*February 4. (Sunday.)* P—— preached for me at the General's. Colonel H. P. with his wife and Mr. H. dined with me, but rather against my will; they all came out to hear me preach in Hindoostanee, but I feel myself prodigiously callous to all sense of shame. Ever since the day that I was enabled to feel satisfied at the thought of being ridiculed, I feel almost incapable of being abashed, however poorly I may acquit myself. Most gladly let me glory in my infirmities, that the power of Christ may rest upon me.

12—17. Incessantly engaged in Hebrew speculations; some whole days scarcely looking at a book; light seems on the whole to be breaking in, though I am very often fretful at my gross ignorance.

*February 12, 1810.*

Yesterday I had my usual services; first to the dragoons, then at the head-quarters; in the afternoon to the beggars. The number was considerably increased, I suppose from the people's coming from the country to the Mohurrum. I spoke to them again on the promise of a Saviour, in expectation, and went on to the murder of Abel. There are no plaudits now. As for my once beloved Hebrew studies, discouragement has damped my ardour. I am now reading with great impetuosity and eagerness the Septuagint of the Psalms. There I see many more prophecies of Christ than in the English. In short I labour in vain to trace the connection between the verses of any of the mournful Psalms, except by applying them to Christ. Sabat goes on tolerably well. He has made a vow not to eat his dinner till one chapter in Arabic is done. Of course he finds no difficulty in keeping it. He prayed



to-day for the conversion of the nations, with great ardour; in such a way indeed, that my heart warmed.

H. MARTYN.

*To the Rev. D. Corrie.*

18. (Sunday.) My birth-day; to-day I completed my twenty-ninth year: how much had D. Brainerd done at this time of life! I once used to flatter myself when reading his life, that when entering my thirtieth year, I might have the happiness of seeing an Indian congregation of saints won to the gospel through my preaching. Alas! how far is this from being the case; scarcely even an European can I fix upon as having been awakened under my ministry since coming here.

25. (Sunday.) Preached to the Dragoons on Gen. iii. 15. At the General's on 1 Cor. xv. 58. In the afternoon preached to the natives (a great multitude, near 800, I suppose) on the flood, and there was great attention; at the conclusion murmurs of applause.

*February 26, 1810.*

One day this week I dined with the —'s. They, with a large party of the chiefs, had long been contemplating a trip to Culpee, and had fixed the day of their departure for Sunday the 26th. I was determined to make an effort to prevent this public profanation of the Lord's day; and accordingly in the drawing-room with the ladies after dinner, where I seldom appear, I opened my batteries, and experienced an obstinate resistance for some time. At last conscience turned the scale with them: it was put off till Monday, and most of the party came to church yesterday. Sunday week I spoke to my Hindoostanee

congregation on the corruption of human nature, "God saw that every imagination," &c. In the application I said, 'hence all outward works are useless, while the heart remains in this state. You may wash in Gunga, but the heart is not washed.' Some old men shook their heads in much the same way as we do, when seriously affected with any truth. The number was about seven hundred. The servants told me it was nonsense to give them all rice, as they were not all poor; hundreds of them are working people, among them was a whole row of Brahmins. I spoke to them about the flood; this was interesting, as they were very attentive, and at the end said, 'Shabash wa wa,' (well said).

H. MARTYN.

*Rev. D. Corrie.*

*March 4.* (Sunday.) Sermon both at the General's and to the artillery, on the parable of the prodigal; my own heart was affected with the love of God, and the people of both congregations were visibly affected too. After all, the rod of God's strength is the simple preaching of Jesus Christ. Preached to the natives in the afternoon.

*March 5, 1810.*

I lament your detention at Chunar, and the cause of it. So you are to go to Agra to be the founder of a Christian church, I hope, in that great Nineveh. Young — and the — must be near you. I wish you may all come together, that I may experience a great rush of joy; such a conflux of saints in the Dooab has not been known, I suppose, since Jumna

and Gunga united their streams. Yesterday I had to preach to two very small congregations at the General's artillery barracks, their aggregate not fifty. You, I suppose, were laid up, and P—— perhaps on a sand-bank, so that little was done in Hindoostan proper yesterday. But such fruitless days shall not continue much longer. If it cannot be said that the day has broke, let us hope that we see the morning star. I was not very well pleased with my discourse to the beggars yesterday. I fear I hurt their prejudices without removing them. On God's grant of flesh to Noah for meat, I said, 'therefore we kill and eat. If God had considered one animal more holy than another, why did not he say so? If, for instance, the cow had been excepted, why was it not said so? I say not, that in eating cow is any benefit, nor in not eating it any loss; but if you see others eat, do not think it a sin.' There was a dead silence, and nothing said after it. I have been labouring a good deal this week to understand Romans vi. 7, 8. I am astonished at my ignorance of a subject of such vast importance. The whole of a believer's sanctification is interwoven with the work and person of Christ, and yet I do not know that I ever had two clear ideas upon the subject. Blessed be the goodness of the Lord, who carries on his work, though his poor saints hardly know by what name to call it!

H. MARTYN.

*Rev. D. Corrie.*

11. The last week spent as usual in translating with Mirza, into Hindoostanee, and most of my leisure in Hebrew speculations. I am persuaded it is

not a phantom I am pursuing ; because, notwithstanding the indistinctness of my views, I always see something. Preached at head quarters, Colonel H——'s, on the parable of the Publican and Pharisee. To the dragoons, on “Cleanse thou me from my secret faults.” In the afternoon to the natives, with great acceptableness to them, and comfort to myself. I am now arrived with them at the calling of Abraham.

18. Preached to the artillerymen on Deut. xxxii. 35. Afterwards at head quarters, Colonel H. on the calling of Abraham : on the same subject to the natives in the afternoon, but there was not much attention.

*Caunpore, March 20, 1810.*

DEAREST SIR,

The case of the Tanjore Christians is truly affecting. It called for instant relief ; you rose at the call, and God was with you. Lord, increase our faith. Why are we not always more bold in our God ? The readiness of the Calcutta people associates them in my mind with the loving Philippians, and goes a good way to reconcile me to a residence amongst them. As a symptom it is very important. It is a feature of apostolic times.

I hope the private communications from me, you were pleased to insert in the report, will not cross the seas, lest my pert remarks concerning the existing versions of the Psalms should excite disgust. Yet it is but too true, that I do not understand one half, or half of one half, and the same must be said of the prophets.

I fear when —— begins to find what Sanscrit Grammar is, he will take a hasty farewell of it. I was six months at it, without getting out of the dark. Sabat

creeps on, and smokes his hookah with great complacency if he gets through a chapter a day. I grieve at this hireling spirit; but for peace-sake I have long ceased to say anything.

23. A letter from Mr. Simeon brought me the news of my dear sister's death, an event I have long looked upon as certain, yet it affected me much, very solemnly and tenderly; she was my dear counsellor and guide for a long time in the Christian way, and she has finished her own journey very happily. My soul, through grace, shall pursue the same path, till I meet her again in heaven. Oh, this vain world! what is there now in this howling wilderness to charm me? I have not a relation left, to whom I feel bound by the ties of Christian fellowship; and I am resolved to form no new connection of a worldly nature, so that I may henceforward hope to live entirely as a man of another world.

25. (Sunday.) Preached to the dragoons on Luke xvi. The rich man and Lazarus: much attention: at the General's, on Isaiah lxiv. "There is none that calleth upon thy name." There also I felt more animated than usual, and the congregation, which was considerable, was as usual, attentive. But oh, when shall I see all this preaching produce effect? I sometimes fear, that I do not sufficiently conform to the blessed apostle's preaching in one respect. Do I deliver my message merely as a messenger? Do not I wish, that the effect of the gospel should depend on something else than the power of God? Preached in the afternoon to about eight hundred natives, on the destruction of Sodom and Gomorrah: when I came

to apply the subject to themselves, they seemed to feel it, for a great number of them began to make their remarks aloud. These things encourage me on two accounts, 1. It shews they understand me, and 2. That they are men of like passions with ourselves ; the same things move them as move us. After finishing the narrative of the fall of Sodom, I said without further preparation. Do you too repent of your sins, and turn to God. (See Mem. p. 326.)

20—31. The Padre Julio, from Lucknow, in his way to Agra, was staying with me : constant conversation about the things of the world had a very deadening effect upon my mind, though sometimes discoursing on religious subjects, but only in a way of dispute.

*Cawnpore, March 30, 1810.*

Since you kindly bid me, my beloved friend, consider you in the place of that dear sister, whom it has pleased God in his wisdom to take from me, I gratefully accept the offer of a correspondence, which it has ever been the anxious wish of my heart to establish. Your kindness is the more acceptable, because it is shewn in the day of affliction. Though I had heard of my dearest sister's illness, some months before I received the account of her death, and though the nature of her disorder was such, as left me not a ray of hope, so that I was mercifully prepared for the event ; still the certainty of it fills me with anguish. It is not that she has left me, for I never expected to see her more on earth. I have no doubt of meeting her in heaven, but I cannot bear to think of the pangs of dissolution she underwent, which have been unfortunately detailed to me with too much particularity.

Would that I had never heard them, or could efface them from my remembrance! But oh, may I learn what the Lord is teaching me by these repeated strokes! May I learn meekness and resignation! May the world always appear as vain, as it does now, and my own continuance in it as short and uncertain! How frightful is the desolation which death makes! and how appalling his visits, when he enters one's family! I would rather never have been born, than be born and die, were it not for Jesus, the prince of life, the resurrection and the life. How inexpressibly precious is this Saviour, when eternity seems near! I hope often to communicate with you on these subjects, and in return for your kind and consolatory letters, to send you from time to time, accounts of myself and my proceedings. Through you, I can hear of all my friends in the west. When I first heard of the loss I was likely to suffer, and began to reflect on my own friendless situation, you were much in my thoughts, whether you would be silent on this occasion or no? whether you would persist in your resolution? Friends indeed I have, and brethren, blessed be God! but two brothers cannot supply the place of one sister. When month after month passed away, and no letter came from you, I almost abandoned the hope of ever hearing from you again. It only remained to wait the result of my last application through Emma. You have kindly anticipated my request, and I need scarcely add, are more endeared to me than ever.

Of your illness, my dearest Lydia, I had heard nothing, and it was well for me that I did not.

Your's, ever affectionately,

*To Miss L. Grenfell.*

H. MARTYN.

*Calcutta, April 3, 1810.*

DEAREST SIR,

I do not know whether my spirits were low or not, when I last wrote to you; but this I know, that I need not go so far as Calcutta for occasions of sorrow. Everybody would suppose Sabat improved: I fancy I see the worldly principle more predominant. Do not tell him any more, that he is a learned man; the fact itself begins to be doubtful to me; but however that may be, it can only tend to strengthen his abominable pride, to tell him that he is what he thinks he is.

As you will not part with Shalome for five or six months yet, we shall have time to consider of the expediency of his coming to me. I have no hope of getting any thing from him, when all the versions and targum of the Polyglott are insufficient to afford me aid. The books however which you mention, I shall expect with impatience. Street's version; Hammond, who is a learned man. Horne is all words. Now next to oriental translations, my wish and prayer is, that I may live to give a new English version of the Bible, from Job to Malachi, and after that, to lead men to search for the principles of all true philosophy in the Bible. Such are some of my modest desires. Schultens on the Proverbs, I long so much to see, that I would go two hundred miles to fetch it. Do send it up by bungy. Also G. Limolas' version of the Psalms. For these two I would give their weight in gold. The gospels of Matthew and Mark, with errata, were sent off by dawd. The Epistle to the Romans in Arabic is translating for you.

Old Mirza gives me more satisfaction than any one



in Cawnpore. He seems to take great pleasure in seeing an intricate sentence of the Epistles unravelled.

Your's ever most affectionately,

H. MARTYN.

*To the Rev. D. Brown.*

*Cawnpore, April 16, 1810.*

DEAREST SIR,

\* \* \* \* \*

18. I do not know, whether I may venture to tell you that I have a pain in my breast, occasioned, I fear, from over-exertion of my lungs on the Sundays; the Sunday before last it made its first appearance, and I was tolerably careful the whole week. Last Sunday it came on again at night, and I was obliged to leave my men in the midst. To-day (Wednesday) it is not gone. Such a symptom in my constitution is alarming; but let me assure you that in future I will be as careful as possible, if it be not too late. I do not know whether it is really a love to my work, or only the love of life; but I should be more contented to depart if I had finished the translation of the Epistles. The will of our God be done! Pray for me. Prayer lengthened Hezekiah's life; perhaps it may mine.

Your's ever affectionately,

H. MARTYN.

*To the Rev. D. Brown.*

18. Major F—— called; I determined to be more careful; but, short as the conversation was, it hurt me. These symptoms are alarming in such a consumptive constitution as mine; yet why shall I say alarming, if

my time is come in the will of God? At the apprehended approaches of death, my guilt and neglects rise to view, and make me often unhappy ; but though cast down, I am not dismayed.

*Caunpore, April 19, 1810.*

I begin my correspondence with my beloved Lydia, not without a fear of its being soon to end. Shall I venture to tell you, that our family complaint has again made its appearance in me, with more unpleasant symptoms that it has ever yet done? However, God, who two years ago redeemed my life from destruction, may again, for his church's sake, interpose for my deliverance. Though, alas ! what am I, that my place should not instantly be supplied with far more efficient instruments? The symptoms I mentioned are chiefly a pain in the chest, occasioned, I suppose, by over-exertion the two last Sundays, and incapacitating me at present from all public duty, and even from conversation. You were mistaken in supposing that my former illness originated from study. Study never makes me ill—scarcely ever fatigues me—but my lungs ! death is seated there ; it is speaking that kills me. May it give others life. “ Death worketh in us, but life in you.” Nature intended me, as I should judge from the structure of my frame, for chamber-counsel, not for a pleader at the bar. But the call of Jesus Christ bids me cry aloud, and spare not. As his minister, I am a debtor both to the Greek and the Barbarian. How can I be silent, when I have both ever before me, and my debt not paid? You would suggest that energies more restrained will eventually be more efficient. I am aware of this, and mean to act

upon this principle in future, if the resolution is not formed too late. But you know how apt we are to outstep the bounds of prudence, when there is no kind monitor at hand to warn us of the consequences.

Had I been favoured with the one I wanted, I might not now have had occasion to mourn. You smile at my allusion; at least I hope so, for I am hardly in earnest. I have long since ceased to repine at the decree, that keeps us as far asunder as the east is from the west; and yet am far from regretting that I ever knew you. The remembrance of you calls forth the exercise of delightful affections, and has kept me from many a snare. How wise and good is our God, in all his dealings with his children! Had I yielded to the suggestions of flesh and blood, and remained in England as I should have done, without the effectual working of his power I should without doubt have sunk with my sisters into an early grave. Whereas here, to say the least, I may live a few years, so as to accomplish a very important work. His keeping you from me, appears also, at this season of bodily infirmity, to be an occasion of thankfulness. Death, I think, would be a less welcome visitor to me, if he came to take me from a wife, and that wife were you. Now if I die, I die unnoticed, involving none in calamity. Oh that I could trust him for all that is to come, and love him with that perfect love, which casteth out fear! for to say the truth, my confidence is sometimes shaken. To appear before the Judge of quick and dead is a much more awful thought in sickness than in health. Yet I dare not doubt the all-sufficiency of Jesus Christ; nor can I, with the utmost ingenuity of unbelief, resist the reasonings of St. Paul, all whose

reasons seem to be drawn up on purpose to work into the mind the persuasion, that God will glorify himself by the salvation of sinners through Jesus Christ. I wish I could more enter into the meaning of this "chosen vessel." He seems to move in a world by himself, and sometimes to utter the unspeakable words, such as my natural understanding discerneth not; and when I turn to commentators, I find that I have passed out of the spiritual, to the material world, and have got amongst men like myself. But soon, as he says, we shall no longer see as in a glass, by reflected rays, but see as we are seen, and know as we are known.

25th. After another interval, I resume my pen. Through the mercy of God I am again quite well; but my mind is a good deal distressed at Sabat's conduct. I forbear writing what I think, in the hope that my fears may prove groundless; but indeed the children of the East are adepts in deceit. Their duplicity appears to me so disgusting at this moment, that I can only find relief from my growing misanthropy by remembering Him, who is the faithful and true witness; in whom all the promises of God are yea and amen; and by turning to the faithful in Europe—children that will not lie. Where shall we find sincerity in a native of the East? Yesterday I dined in a private way with ——. After one year's inspection of me, they begin to lose their dread, and venture to invite me. Our conversation was occasionally religious, but topics of this nature are so new to fashionable people, and those upon which they have thought so much less than on any other, that often from the shame of having nothing to say, they pass to other subjects, where they can be more at home. I was asked after dinner if I liked

music. On my professing to be an admirer of harmony, cantos were performed and songs sung. After a time I inquired if they had no sacred music. It was now recollected, that they had some of Handel's, but it could not be found. A promise however was made, that next time I came, it should be produced. Instead of it, the 145th Psalm-tune was played, but none of the ladies could recollect enough of the tune to sing it. I observed, that all our talents and powers should be consecrated to the service of Him who gave them. To this no reply was made; but the reproof was felt. I asked the lady of the house, if she read poetry, and then proceeded to mention Cowper, whose poems it seems were in the library; but the lady had never heard of the book. This was produced, and I read some passages. Poor people! here a little, and there a little, is a rule to be observed in speaking to them.

26th. From speaking to my men last night, and again to-day conversing long with some natives, my chest is again in pain, so much that I can hardly speak. Well! now I am taught, and will take more care in future. My sheet being full, I must bid you adieu. The Lord ever bless and keep you! Believe me to be with the truest affection,

Yours ever,

H. MARTYN.

22. (Sunday.) Desired that the artillery might not be put in orders for divine service, as I feared I might not be able to go through all the duties of the day. Preached at the General's on Acts iii. 26. Afterwards administered the sacrament. It was a more affecting season to me than I expected. I felt

confounded at the sinfulness, and misery, and unfitness of myself and people, and did not know which was worst. In this frame every word of mercy was like water to the thirsty soil. In the afternoon went on with the history of Joseph to the natives, but was too much fatigued to be able to join the men at night.

23. Dined at the General's with a large party; they had fixed it for yesterday, but at my request put it off; it was as usual very silly and tiresome; I escaped as soon as possible, and came home with a determination to go to such feasts no more. I groan at the misery and vanity of the world, and humbly adore the mercy of God which hath separated me from them.

24—27. Dined at Col. W's: as there was none there but themselves, I hoped to have said much for their good, and indeed what I did say was attended to; but they are not prepared to hold a conversation on religious subjects. On my return found a letter from Syud Hosyn of Bagdad, who has lately quarrelled with Sabat, and now sends me an account of Sabat's character, and what he says of me behind my back. Alas! these children are the children of the devil, more than any mortals existing. He is a liar, and the father of liars. There are so many probable circumstances in this account, that I became very uneasy on account of Sabat. Nazir Ali from Bundelcund called to ask a question in the 10th of Euclid. Had an eclairissement with Sabat, and was more easy.

29. (Sunday.) Preached to the artillery half an hour before sunrise, on Acts xx. 21. To spare my chest I spoke low and deliberately, in consequence of which there was more solemnity, and my heart was affected. Afterwards at the General's, on Matt. xi.

28. I could do no more ; for what with reading the baptismal service twice, and a funeral, I could neither speak to the fakirs nor to my men at night.

*Cawnpore, May 2, 1810.*

DEAREST SIR,

Your request for a list of books has almost blinded me. Anxious to demonstrate that I am on the alert, warm in the cause, and ready to run wherever you like to send me, I have been on the search night and day for books. I have written to Baillie's to know what is to be had at Lucknow. I have been interrogating Marcellino, a Padre just come from them, about the remains of the Jesuit library ; but from him I learn nothing. If you mean to solicit any out of the pale of translators, and of those whose hearts are translating, I think you must not call it a translation library. Let it be proposed to form a library consisting of such books as do not form a part of private collections. Dictionaries and other books of reference, learned works particularly, in other languages, because such are more rarely met with in India ; in short, it should be such a library as may compensate for the privations, which the chaplains and others of literary habits suffer by leaving England. Travels into the East will be of use, because they tell us where Christians may be found, and in what state they are. So much for the library at present. I object to the Latin names of the Bible Depositary ; if any be necessary, I should think ' Bibliotheca ' sufficient. If Bible is applied *κατ' εποχην* to the Holy Scriptures, Bibliotheca may be to the Theca of the sacred Scriptures.

You have set me a most unpalatable task, in making

me a critic, though I did propose to commence with Marshman about it. Since the receipt of your order, I read a little with Mirza, who desires me to tell you, that it would be a great sin to publish their translation; for when it is gone forth there is no recalling it.

You shall have my remarks on the said chapters as soon as possible. I should have said, that I am getting better, though not yet well. I do not expect to be so till we have the hot winds. But every day added to my life is undeserved grace.

If you wish a critique on their Sanscrit from this part of India, I can perhaps procure it. Send me a copy of the *Habe Hindee* Psalter. You are kind in proposing to help me in paying Fitrut, but there is no occasion—let me have the honour of presenting the Bible Society with a Hindoostanee New Testament free of expence. When Fitrut has finished the New Testament, if you like, we two with Corrie and Parsons may club together to make him a present of 200 rupees. I have now left nothing unsaid. The Lord be with you.

Your's ever affectionately,

H. MARTYN.

*To the Rev. D. Brown.*

*May 6. (Sunday.)* A man of the 8th Light Dragoons having died this week drunk, I desired that this regiment might be paraded for divine service, though it was not their turn, and preached on Psalm l. 21. Preached afterwards at the General's, on "the testimony of Jesus is the Spirit of prophecy;" but was quite exhausted by that, so that I could do no more for the day. (Memoir 327.)



7. Met my men again at night after a long absence. A tune they sung which I had often heard, brought my dear sister so strongly to my mind, that I could scarcely go on. I seemed to see her in heaven, and in prayer longed for the day, when I might be made partaker with her of Christ's heavenly kingdom.

8. Temptations assail me every day, chiefly, desire of the ease and comforts of this world ; but through grace I get through. Daily do thou enable me, O Lord, to renounce the world ; to look for no rest or enjoyment on this side the grave ; but to suffer with Christ here, that I may reign with him hereafter.

*Cawnpore, May 14, 1810.*

DEAREST SIR,

Remission of vocal labour, and the increasing heat of the air are restoring me to my strength, through the mercy of God ; but every cold too often produces shooting pains in my chest. We are 'in deaths oft' from other causes. Last night my horse, which had not been mounted some days, went off with such joy, that the saddle-girths broke. With the saddle I was precipitated to the earth, and a Persian, who was witness to the scene, thought I had fallen to rise no more ; but I am sitting well, with no other effect than lameness. Sabat was much affected, and gave thanks to God in fervent prayer with me. My last critique on the ——'s Hindoostanee renders it unnecessary for me to return to that subject. A sheet large enough to contain all the emendations, would be larger than the work itself. Your plans, as they develope themselves, claim and possess my approbation and applause ; as the eyes of servants look unto the hands of

their master, so may our eyes wait upon the Lord our God! You have weathered the wintry storm, and now you live to see the blossoms of the spring. 'The flowers appear on the earth, the time of singing is come, and the voice of the turtle is heard in our land.'

Three translations will be a great deal to propose at the first set out, as they will require perhaps not much less than half a lac of rupees; but we must not be distrustful. If you set up but two, I fear the Hindoostanee must be left out, which is a pity, as it is so much more forward than the rest. Have you any information about the Malayim? is it done well? The Syrians are brethren, and must not be neglected in the daily ministration. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." A collection for them would have no prejudices to encounter; the proposal would rather meet the ideas of people in general. Perhaps some of the Bible Society's funds might be appropriated to the Hindoostanee. But I write without seeing half way into things, though you take so much pains to instruct me. The Arabic New Testament may be all translated by the end of the year, and will, if our lives are spared; but then it will not be all ready for the press; we can, however, keep the press constantly employed, if that will do; for the gospels will not require much attention, and the epistles scarcely any, if, as we intend, Sabat translates them with me; alone he could do nothing with them. I cannot say, that I have found Sabat not learned in Arabic; I am clear that I have no right yet to judge him, my own acquaintance with the language being so imperfect. What made me uneasy was, that I disco-

vered eight or ten grammatical errors in the Epistle to the Romans, which after some anger and shame he was obliged to acknowledge. This would not disturb me, if I were sure of making none myself, but I cannot be sure of any such thing. These are the things that European scholars will detect, while errors in idiom lie beyond their ken. Arabic scholars in India are notorious for their false concords; even Mr. Baillie's books are not exempt. What, however, is my opinion on the whole? Why that we shall never find in India so good a man as Sabat; and it will be wonderful indeed, if, with all the imperfections of his work, it is not decidedly superior to former versions. It will be a satisfaction to you to know, that Mr. Baillie has the highest opinion of Sabat's Arabic, and speaks in his praise to every body.

I can hardly tell what the Colonel intends to do; he would rather give a donation than subscribe, but I want subscribers, that hereafter, when they go home, they may once a year at least, be reminded of the existence of the Bible. Albert Schultens and Street—Street is good for nothing, and you may have him back as soon as you please; so much for him. But Schultens must remain with me, though after a cursory look at his learned notes, I despair of ever learning Hebrew from books. I sit as before, hours alone, contemplating this mysterious language. If light does not break upon me at last, it will be a great loss of time, as I never read Arabic or Persian. I have no heart to do it; I cannot condescend any longer to tread in the paths of ignorant and lying grammarians. I sometimes say in my vain heart, I will either make a deep cut in the mine of philology, or I will do nothing;

but you shall hear no more of Scriptural philology, till I make some notable discoveries.

I hope you have not dropped your design of visiting us.

Your's ever affectionately,  
H. MARTYN.

20. (Sunday.) Preached at the General's, on Luke vii. 50—"Thy faith hath saved thee." On account of the heat, but few attended. Asked the General to become a subscriber to the Bible Society, to which he consented. In the afternoon with the natives began the history of Moses. At night spoke to the men on "Give us this day our daily bread." Very listless and carnal most of the day. In the afternoon in prayer, set myself to seek deliverance from this unhappy state, and after some time found my heart somewhat softened and humbled.

24. Got considerable light on the construction of the Hebrew, blessed be God. A carpenter I sometimes employ, applied to me to deliver him from the oppression of a merchant, who had pressed his cart and his bullocks into his service against his will, which I did; but, oh, the tyranny and injustice of some amongst my countrymen in the East! God give me courage and wisdom, to stem the torrent a little in the place where I am, and stand up for the injured poor!

*June 2.* Dear brother Corrie and his sister came, on their way to Agra. We called on the General, who desired me to prepare a sermon for the 4th of June, when he meant to celebrate the jubilee.

4. Before day we attended the grand parade of all the troops of the station. At nine Corrie read the

service for the 25th of October, at the General's, and I preached on Psalm ciii. 1, 2.

*Cawnpore, June 11, 1810.*

DEAREST SIR,

The excessive heat, by depriving me of my rest at night, keeps me between sleeping and waking all day. This is one reason, why I have been remiss in answering your letters. It must not however be concealed, that the man Daniel Corrie has kept me so long talking that I have had no time for writing since his arrival.

Your idea about presenting splendid copies of the Scriptures to native great men has often struck me; but my counsel is, not to do it with the first edition. I have too little faith in the instruments to believe, that the first editions will be excellent; and if they should be found defective, we cannot, after once presenting the great men with one book, repeat the thing.

Before the second edition of the Arabic, what say you to my carrying the first with me to Arabia, having under the other arm the Persian to be examined at Shiraz or Tehran? By the time they are both ready I shall have nearly finished my seven years, and may go on furlough.

I am glad to find you promising to give yourself wholly to your plans. I always tremble, lest Mrs. Brown should order you home; but I must not suspect her; she has the soul of a missionary. If you go soon, we shall all droop and die. Your Polyglot speculations are fine; but Polyglots are biblical luxuries, intended for the gratification of men of two tongues or more. We must first feed those that have but one, especially as single tongues are growing upon us so fast.

12. To-day I have requested the Commander of the forces to detain D. Corrie here to assist me; he said he did not like to make innovations, but would keep him here for two or three months. This will be a great relief to my labouring chest, for I am still far from being out of the fear of consumption. Tell me that you have prayed for me.

Your's &c.

H. M.

*To the Rev. D. Brown.*

*Cawnpore, Aug. 13, 1810.*

DEAREST SIR,

As you are determined to have a new type for the Arabic, it may as well be beautiful. I hope to procure from Baillie a specimen of small Arabic, from the best writer in Lucknow. You say, 'We cannot print, except you come down.' I say in return, we cannot translate, except we stay here. If you unsettle Sabat now, he will not recover his wits for three months. Oh that he had a little of your zeal, or even mine! I feel with you, like a bad rider upon a fiery horse; you carry me on with great rapidity; but I am in constant dread of breaking my neck. You and good Dr. Buchanan drag me, prematurely, I fear, into the light, and deaf to the cries of timidity, post me to the world as an Arabic scholar. Should some egregious blunder hereafter proclaim me an ignoramus, the fault will be yours, the disgrace mine. However, I am all obedience, and what is more, my heart is with you in all things—only give me a moment to consider and correct. There is no depending on Sabat for an accurate copy, even after the translation is selected. The seven chapters he brought to me, as a fair copy,

had twice as many faults as lines. It is incredible the trouble I have to get anything correct. But all labour in the glorious cause is delightful ; I only lament the delay.

Your's ever affectionately,

H. MARTYN.

*To the Rev. D. Brown.*

*Cawnpore, Aug. 14, 1810.*

With what delight do I sit down to begin a letter to my beloved Lydia ! Yours of the 5th of February, which I received a few days ago, was written, I perceive, in considerable embarrassment. You thought it possible it might find me married, or about to be so. Let me begin therefore, with assuring you with more truth than Gehazi did his master, " Thy servant went no whither : " my heart has not strayed from Marazion, or Gurlyn, or wherever you are. Five long years have passed, and I am still faithful. Happy would it be, if I could say that I had been equally true to my profession of love for Him who is fairer than ten thousand, and altogether lovely. Yet to the praise of his grace let me recollect, that twice five years have passed away, since I began to know him, and I am still not gone from him. On the contrary, time and experience have endeared the Lord to me more and more, so that I feel less inclination, and see less reason for leaving him. What is there, alas ! in the world, were it even everlasting ?

I rejoice at the accounts you give me of your continued good health and labours of love. Though you are not so usefully employed, as you might be in India ; yet as that must not be, I contemplate with

delight your exertions at the other end of the world. May you be instrumental in bringing many sons and daughters to glory ! What is become of St. Hilary, and its fairy scenes ? When I think of Malachy, and the old man, and your sister, and Josepha, &c. how some are dead, and the rest are dispersed, and their place occupied by strangers, it seems all like a dream.

I do not know whether you understand how we go on. I must endeavour to give you a clearer idea of it.

We all live here in bungalows, or thatched houses, on a piece of ground enclosed. Next to mine is the church, not yet opened for public worship ; but which we make use of at night with the men of the 53rd. Corrie lives with me, and Miss Corrie with the Sherwoods. We usually rise at day-break, and breakfast at six. Immediately after breakfast we pray together, after which I translate into Arabic with Sabat, who lives in a small bungalow on my ground. We dine at twelve, and sit recreating ourselves with talking a little about dear friends in England. In the afternoon, I translate with Mirza Fitrut into Hindoostanee, and Corrie employs himself in teaching some native Christian boys, whom he is educating with great care, in hopes of their being fit for the office of catechist. I have also a school on my premises, for natives ; but it is not well attended. There are not above sixteen Hindoo boys in it at present ; half of them read the book of Genesis. At sunset we ride or drive, and then meet at the church, where we often raise the song of praise, with as much joy, through the grace and presence of our Lord, as you do in England. At ten we are all asleep. Thus we go on. To the hardships of missionaries, we are strangers ; yet not averse, I



trust, to encounter them, when we are called. My work at present is evidently to translate ; hereafter I may itinerate. Dear Corrie, I fear, never will ; he always suffers from moving about in the day-time. But I should have said something about my health, as I find my death was reported at Cambridge. I thank God, I am perfectly well, though not very strong in my lungs ; they do not seem affected yet, but I cannot speak long without uneasiness. From the nature of my complaint, if it deserves the name, it is evident that England is the last place I should go to. I should go home only to find a grave. How shall I therefore ever see you more on this side of eternity ? Well ! be it so, since such is the will of God : we shall meet, through grace, in the realms of bliss.

I am truly sorry to see my paper fail. Write as often as possible, every three months at least. Tell me where you go, and whom you see, and what you read.

17th. I am sorry to conclude with saying, that my yesterday's boasted health proved a mistake ; I was seized with violent sickness in the night, but to-day am better. Continue to pray for me, and believe me to be

Your ever affectionate,

H. MARTYN.

*Cawnpore, August 17, 1810.*

MY DEAR G——,

I rejoice exceedingly in your kind remembrance of me, but above all that you stand fast in the Lord, and are still pressing towards the mark, for the prize of the high calling of God in Christ Jesus. The sickness and faintness, in which I was obliged to conclude the in-

closed letter, are now nearly removed ; but I am resolved to quit, for a while, my native assistants, mere exhausters of my strength, and recreate myself on the river—though alas ! it will be no recreation to me—for I am never so miserable as when idle. This last short sickness, has, I trust, been blessed much to me. I sought not immediately for consolations, but for grace, patiently to endure and to glory in tribulation ; in this way I found peace. Oh this surely is bliss, to have our will absorbed in the divine will. In this state are the spirits of just men made perfect in heaven. The spread of the gospel in these parts is now become an interesting subject to you—such is the universal change. I have not much to say about it. All the English missionaries and chaplains, confine their attention almost exclusively to the translation of the scriptures, this appearing at present the first thing to be done. To preach so as to be understood, is no easy matter ; nor even to translate.

H. MARTYN.

*Cawnpore, August 22, 1810.*

DEAREST SIR,

Shall I come down, or shall I not ? I have an aversion to Calcutta, with all the talking and preaching to which I shall be tempted there ; yet you insist upon it ; and sooner or later I must pass through it to the sea, or I shall be buried there.

We hope to be on the river in a day or two ; not to go far from Cawnpore. On Sunday I preached twice, and have hardly recovered my breath yet. I want silence and diversion, a little dog to play with ; or what would be best of all, a dear little child, such

as Fanny was when I left her. Perhaps you could learn, when the ships usually sail for Mocha. I have set my heart upon going there; I could be there and back in six months.

H. MARTYN.

*To the Rev. David Brown, Calcutta.*

*Cantonpore, September 8, 1810.*

DEAREST SIR,

I cannot undertake at this moment to reply at length to your letter of the 26th August. The twelve learned sections, would require as many sheets to do justice to the subject. Your tide rolls on with terrifying rapidity; at least I tremble, while committing myself to it. You look to me, and I to Sabat; and Sabat I look upon as the staff of Egypt. May I prove mistaken! All, however, does not depend upon him. If my life is spared, there is no reason why the Arabic should not be done in Arabia, and the Persian in Persia, as well as the Indian in India. But all this is inconsistent with your plans of return. The rolling tide swept away my proposals bodily; well, let them go, since they deserved no notice. You are a perfect Lord Wellesley, amongst his nominal counsellors.

I am well and strong, except that the lungs ache after sermon; yet I go to sea (D. V.) to be stronger; the 1st of November we begin to float down; the middle of December, I shall be with you, and in a week be at sea; that is I; for Sabat must not persecute me upon the high seas. If Mocha cannot be seen, may I not have your permission to visit the Syrian Christians? I might be back again in April or May, and leave you with the rains. Unless you think the com-

pany of three or four jaundiced pilot-men sufficiently refreshing to me, chalk out some plan for me, by which I may see something, or learn, or do some good. I hope your Shalome has not left you. I promise myself great advantage in reading Hebrew and Syriac with him.

Yours ever most affectionately,

H. MARTYN.

*The Rev. D. Brown, Calcutta.*

9. (Sunday.) A letter from Mr. Brown, purporting that Sabat's performances were good for nothing, agitated me a good deal. Added to other accidental circumstances, it made me so nervous, that I could sometimes hardly support existence. Resolved instantly on going if possible, into Arabia, to get the translation done there. Brother Corrie approved the plan, and in prayer for direction, I perceived no reason against it, so I wrote to Mr. Brown to that purpose; thus it seems a new turn is given to my life. Though tremulous in frame, I commit myself confidently to God my Saviour. I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him. Preached to the natives as usual.

16. (Sunday.) Rain prevented my having any service in public: the natives not being able to sit upon the grass, I could not preach to them.

*Cawnpore, Sept. 17, 1810.*

DEAREST SIR,

Herewith you will receive the first seven chapters in Persian and Hindoostanee, though I suppose you have ceased to wish for them. The Persian will only

prove, that Sabat is not the man for it. I have protested against many things in it. I am somewhat inclined to think the Arabic not quite so hopeless. Sabat is confident, and eager to meet his opponents. His version of the Romans was certainly not from the old one, because he translated it all before my face, from the English; but then, as I hinted long ago, he is inaccurate, and must not be depended upon. He entirely approves of my going to Bassorah with his translation, and the old one, confident that the decision there will be in his favour. In hopes of getting away in November from Calcutta, I shall make every exertion to leave this the 1st of next month, though no budgerows are to be had. So now, dear Sir, take measures for transmitting me with the least possible delay; detain me not, for the king's business requires haste. My health in general is good, but the lungs not strong. One loud dispute brings on pain.

Yours ever affectionately,

H. MARTYN.

*To the Rev. D. Brown, Calcutta.*

30. (Sunday.) Corrie preached to the dragoons: at nine the church was opened. There was a considerable congregation, and I preached on Exodus xx. 24. I felt something of thankfulness and joy, and our dear friends the same. In the afternoon I preached the Gospel to the natives for the first time, giving them a short account of the life, death, miracles, manner of teaching, death, and resurrection of Jesus, then the doctrines of his religion, and concluded with exhorting them to believe in him, and taking them to record, that I had declared to them the glad tidings

that had come to us, and that if they rejected it, I was clear from their blood ; and thus I bid them farewell.

*October 1.* After a parting prayer with my dearest brother Corrie, I got on board my boat, and left Cawnpore ; I did little the rest of the day but consider about some suitable text for next Sunday.

4. Perpetually assaulted with temptations ; my hope and trust is, that I shall yet be sanctified in the name of the Lord Jesus, and by the Spirit of my God. “ Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.” When I really strive after purity of heart, for my endeavours are too often little more than pretence, I find no consideration so effectual, as that of the exalted dignity and infinitely precious privileges of the saints. Thus a few verses of 1 Eph. are more influential, purifying, and transforming than the most laboured reasoning. Indeed, there is no reasoning with such temptations, and no safety but in flight.

*From the Ganges, October 6, 1810.*

MY DEAREST LYDIA,

Though I have had no letter from you very lately, nor have any thing particular to say, yet having been days on the water without a person to speak to, tired also with reading and thinking, I mean to indulge myself with a little of what is always agreeable to me, and sometimes good for me ; for as my affection for you has something sacred in it, being founded on, or at least cemented by, an union of spirit in the Lord Jesus ; so my separation also from you, produced a deadness to the world, at least for a time, which leaves a solemn impression as often as I think of it. Add to

this, that as I must not indulge the hope of ever seeing you again in this world, I cannot think of you, without thinking also of that world where we shall meet. You mention in one of your letters my coming to England, as that which may eventually prove a duty. You ought to have added, that in case I do come, you will consider it a duty not to let me come away again without you. But I am not likely to put you to the trial. Useless as I am here, I often think I should be still more so at home. Though my voice fails me, I can translate and converse. At home I should be nothing without being able to lift up my voice on high. I have just left my station, Cawnpore, in order to be silent six months. I have no cough, nor any sign of consumption, except that reading prayers, or preaching, or a slight cold, brings on pain in the chest. I am advised therefore to recruit my strength by rest. So I am come forth, with my face towards Calcutta, with an ulterior view to the sea.

I think of having my portrait taken in Calcutta, as I promised Mr. Simeon five years ago. Sabat's picture would also be a curiosity. Yesterday I carried Col. Wood to dine with me, at the Nabob Bahir Ali's. Sabat was there. The Colonel, who had been reading by the way the account of his conversion, in the Asiatic and East Society Report which I had given him, eyed him with no great complacency, and observed in French, that Sabat might not understand him, '*Il a l'air d'un sauvage.*' Sabat's countenance is indeed terrible; noble when he is pleased, but with the look of an assassin when he is out of humour.

*November 5. Calcutta.* Arrived the last day in October. Constant conversation with dear friends

here has brought on the pain in the chest again, so that I do not attempt to preach. In two or three weeks I shall embark for the Gulf of Persia, where, if I live, I shall solace myself in my hours of solitude, with writing to you.

Farewell, beloved friend ; pray for me, as you do, I am sure ; and doubt not of an unceasing interest in the heart and prayers of your ever affectionate,

H. MARTYN.

10. Arrived at Ghazeepore after breakfast, and called on Col. G. ; baptized some children. Many of the Roman Catholic parents demurred about sending their children, because Col. G. had very roughly treated Padre Marcellino, a short time since, and turned him out of cantonments ; so out of revenge they thought at first of opposing the Colonel by refusing to send their children to me. But my chief object was to find out the remains of my poor flock, and sad indeed was the sight. (See Memoir. p. 334.)

22. Reached Boglipore, and spent the evening with Antonio, very agreeably. He mentioned Sebastiano, an Italian of Rome, who had been preaching in Persia and Arabia, and was just arrived at Calcutta ; I must remember to find him out. We sat under a little shed, &c. (See Memoir, p. 334.)

*Aldeen, Nov. 1, 1810.*

I continue my narrative from Ghazeepore. The men came down at night, about nine of them, and I spoke a good deal to them, and exhorted them to return, and with full purpose of heart to cleave unto the Lord ; but where there is no shepherd, I am not san-



guine in my hopes that they will keep together—the sheepfold will fall to pieces. Next day at Boglipore with Antonio. He has translated the Four Gospels, Acts, and Missal, into Hindoo exceedingly well. He had it written out in the worst kind of Nagree, but read it off fluently, exactly like a Brahmin. I was much delighted with his doings, but especially with his modesty. 25th. Entered the Hooghly with something of those sensations, with which I should come in sight of the white cliffs of England. 26th. Came to Aldeen at sun-set. Children jumping, shouting, and conveying me in troops to the house. They are a lovely family indeed, and I do not know when I have felt so delighted as at family worship last night. To-day Mr. Brown and myself have been consulting at the Pagoda.

H. MARTYN.

*To the Rev. D. Corrie.*

*November 3.* Came down to Calcutta, called on Dr. Ward, and on Mr. Harrington, and then had the long expected pleasure of meeting dear Thomason, and Mr. T. Several Christian friends were assembled at his house.

4. (Sunday.) Attended the old church; Dr. W—— preached. At night Mr. Thomason. Conversation with these dear friends I am now come amongst, has brought on such weakness and uneasiness in the chest, that I could take no part in the service.

20—22. Writing for Sunday, and considering some Hebrew roots. On the 21st caught a cold and kept awake much of the night by a cough. From this day perhaps I may date my decay. Nature shrinks from

dissolution, and conscience trembles at the thought of a judgment to come. But I try to rejoice in God through our Lord Jesus Christ.

25. (Sunday.) Preached at the old church, on, "While Paul reasoned of righteousness." &c. The Governor-general, Lord Minto, was present, desiring, as was supposed, to abolish the distinction which had been made between the two churches. One passage in my sermon appeared to some personal, and on reconsideration I thought it so myself, and was excessively distressed, at having given causeless offence, and perhaps preventing much good. Lord! pardon a blind creature. How much mischief may I do through mere thoughtlessness!

*December 2.* Preached at eight, on "grace reigns," and was favoured with strength of body, and joy of heart, in proclaiming the glorious truth.

*December 3.*

The captain of the ship after many excuses has at last refused to take me, on the ground that I might try to convert the Arab sailors, and so cause a mutiny in the ship. So I am quite out of heart, and more than half disposed to go to the right about, and come back to Cawnpore: for there is no ship to be heard of going to Bombay. Yesterday morning I went with Mr. Brown to breakfast with ——. The patriarch spoke much and admirably. He delights me more and more; nothing he says but has the stamp of genius and wisdom.

H. MARTYN.

*To the Rev. D. Corrie.*

23. (Sunday.) Preached on Psalm ix. 17. The night before, this awful subject was brought home to myself, and I had many solemn and affecting thoughts, respecting my own state and conduct. Oh that I may be enabled to walk more purely and holily in the sight of this heart-searching God !

25. Preached, with much comfort to myself, on John iii. 16. Mr. B——, on Matt. v. 16. The whole sum collected about seven thousand rupees. At night Mr. T——, on Luke i. 78. This day how many of those, who love the Lord Jesus Christ in sincerity, are rejoicing in his birth ! My dear L. remembers me.

1811. The weakness which has come upon me in the course of the last year, if it should not give an entire new turn to my life, is likely to be productive of events in the course of the present year, which I little expected, or at least did not expect so soon. I now pass from India to Arabia, not knowing what things shall befall me there ; but assured that an ever-faithful God and Saviour will be with me in all places whithersoever I go. May he guide and protect me ! and after prospering me in the thing whereunto I go, bring me back again to my delightful work in India ! It would be a painful thought indeed to suppose myself about to return no more. Having succeeded, apparently, through his blessing, in the Hindoostanee New Testament, I feel much encouraged, and could wish to be spared in order to finish the Bible.

*January 1, 1811.*

At last I have a moment's leisure, and nothing shall prevent my employing it in communicating with

Cawnpore. You will guess what has occupied me. Mr. Brown foreseeing I should have to stay one new year's day, ordered me to preach for the British and Foreign Bible Society. In consequence, I prepared an unwieldy sermon, which has just been delivered. None of the great were present; none of the clergy, though public notice was given; but it does not much matter, as the sermon is to be printed, and sent to beg from Meerut to Cape Comorin. It is to be called 'The Claims of Christian India, or an appeal in behalf of nine hundred thousand native Christians in India.' Since writing the above, we have received two thousand six hundred rupees in donations. We proceed without delay to form an Auxiliary Bible Society. Why do I say *we*; for, take notice, you are not likely to see me for two years. After consulting with the Patriarch, I waited this morning on Lord M. and made a statement to Col. C—, for the Commander-in-Chief, respecting my views about going to Persia, and obtained their sanction; so that it strikes me, a way is opened, and an intimation given of the will of God. May my journey be for the prosperity of Zion! My ship has dropped down. 5. I have received yours of the 21st, five thousand rupees have been already subscribed to the British and Foreign Bible Society, by the few who were at church. 6. We go to-night. As the time approaches for leaving you, I feel my heart drawn nearer to you than ever.

Adieu from your ever affectionate,

H. MARTYN.

*To the Rev. D. Corrie.*

10—12. Sea-sickness incapacitated me for every

thing ; was, as usual in such cases, very low-spirited ; felt perfectly weary of travelling ; longed for nothing so much as to be settled quietly at my old station, or still more amongst my kind friends at Calcutta. But it is all folly ; my present thoughts arise from my sickness, and form no criterion at all of my real state. When I set myself to invent a case of perfect happiness, a case which shall comprehend every thing that ever appeared desirable to me, in the days of my vanity or since ; I cannot by any means persuade myself that I should be happy ; true, there appears a change which seems strange to myself. I find it impossible to create even in imagination a terrestrial paradise. After trying this thing and that, I see that there is enjoyment rather in giving than receiving : to deny oneself for the good of others, rather than to have a great number of good things for oneself. It is a greater happiness to obey God than to please self. Thus solid bliss is built on the ruins of selfishness.

13. (Sunday.) Was too sick to have divine service ; but at night in the cabin, read to, and prayed with the Captain and passengers ; the Captain was brought up by Schwartz. (See Memoir 340.)

14—17. Generally so sick, that I could do nothing but sit on the poop. Mr. E. kindly entertained me with information about India, the politics of which he has had such opportunities of making himself acquainted with. The Affghans, to whom he went as ambassador, to negotiate a treaty of alliance in case of invasion by the French, possess a tract of country considerably larger than Great Britain, using the Persian and Pushto languages. Mr. E—, has been with Holkar and Scindiah, a good deal. Holkar he described

as a little spit-fire ; his general, Meer Khan, possesses abilities ; Scindiah none. The Rajah of Berar, the most politic of the native powers, though the Nizam the most powerful. The influence of residents at Nagpoor and Hydrabad very small. Learnt from the Captain's wife, who is a native of the Pelew islands, and speaks the language, that the Christians about Goa speak the Canarese.

18. The water becoming smoother as we approached the land, my stomach recovered its tone. Blessed be God for his goodness to me ! How little have I known the value of health ! Thought a little on the text on 2 Cor. iv. 16. May it be so with me ! In the evening the island of Ceylon came in sight.

19. A canoe came off with pine-apples and plantains. Scarcely ever felt so discouraged in my Hebrew researches. See Memoir, p. 341.

28. Making extracts from Marracci's Refutation of the Koran. Felt much false shame at being obliged to confess my ignorance of many things, which I ought to have known. These things are useful to me ; they seem to shew me how worldly I still am, how fond of human praise, how loth to part with my reputation.

*February 1, 2.* Much disordered by sickness and head-ache, and time in consequence all running to waste.

3. (Sunday.) Service morning and evening in the cabin. In general reading the word of God with pleasure, but still disordered from the motion of the ship.

*At sea, Coast of Malabar, Feb. 4, 1811.*

'The last letter I wrote to you, my dearest Lydia, was dated November 1810. I continued in Calcutta to the end of the year, preaching once a week, and

reading the word in some happy little companies, with whom I enjoyed that sweet communion, which all in this vale of tears have reason to be thankful for, but especially those whose lot is cast in a heathen land. On New-year's day at Mr. Brown's urgent request, I preached a sermon for the Bible Society, recommending an immediate attention to the state of the native Christians. At the time I left Calcutta they talked of forming an auxiliary society. Leaving Calcutta was so much like leaving England, that I went on board my boat without giving them notice, and so escaped the pain of bidding them farewell. The group is rather interesting, and I am happy to say not averse to religious instruction; I mean the Europeans. As for the Asiatics, they are in language, customs, and religion, as far removed from us, as if they were inhabitants of another planet. I speak a little Arabic sometimes to the sailors; but their contempt of the Gospel, and attachment to their own superstition, make their conversion appear impossible. How stupendous that power, which can make these people the followers of the Lamb, when they so nearly resemble Satan in pride and wickedness! The first part of the voyage I was without employment, and almost without thought, suffering as usual so much from sea-sickness, that I had not spirits to do any thing but sit upon the poop, surveying the wide waste of waters blue. This continued all down the bay of Bengal. At length in the neighbourhood of Ceylon we found smooth water, and came to an anchor off Columbo, the principal station in the island. The captain, having proposed to his passengers that they should go ashore and refresh themselves with a walk in the Cin-

namon gardens, Mr. E and myself availed ourselves of the offer, and went off to inhale the cinnamon breeze. The walk was delightful. The huts of the natives, who are, (in that neighbourhood, at least) most of them Protestants, are built in thick groves of coconut-tree, with openings here and there, discovering the sea. Every thing bore the appearance of contentment. I contemplated them with delight, and was almost glad that I could not speak with them, lest further acquaintance should have dissipated the pleasing ideas their appearance gave birth to. In the gardens I cut off a piece of the bark for you. It will not be so fragrant as that which is properly prepared; but it will not have lost its fine smell, I hope, when it reaches you.

At Captain R's., the Chief Secretary to Government, we met a good part of the European Society of Columbo. The party was like most mixed parties in England, where much is said that need not be remembered. The next day we stretched across the gulf of Manaán and soon came in sight of Cape Comorin, the great promontory of India. At a distance the green waves seemed to wash the foot of the mountain; but on a nearer approach little churches were seen, apparently on the beach, with a row of little huts on each side. Was it these maritime situations, that recalled to my mind Perran church and town in the way to —; or that my thoughts wander too often on the beach to the east of T——? You do not tell me, whether you ever walk there, and imagine the billows that break at your feet, to have made their way from India. But why should I wish to know? Had I observed silence on that day and thenceforward, I should



have spared you much trouble, and myself much pain. Yet I am far from regretting that I spoke; since I am persuaded that all things will work together for good. I sometimes try to put such a number of things together, as shall produce the greatest happiness possible, and I find, that even in imagination I cannot satisfy myself. I set myself to see what is that "Good for the sons of men, which they should do under heaven all the days of their life," and I find that paradise is not here. Many things are delightful, some things are almost all one could wish; but yet in all beauty there is deformity; in the most perfect something is wanting, and there is no hope of its ever being otherwise, "That which is crooked cannot be made straight, and that which is wanting cannot be numbered." So that the expectation of happiness on earth seems chimerical to the last degree. In my schemes of happiness I place myself of course with you, blessed with great success in the ministry, and seeing all India turning to the Lord. Yet it is evident, that with these joys there would be mingled many sorrows. The care of all the churches was a burden to the mighty mind of St. Paul. As for what we should be together, I judge of it from our friends. Are they quite beyond the vexations of common life? I think not—still I do not say that it is a question, whether they gained or lost by marrying. Their affections will live when ours, (I should rather say mine) are dead. Perhaps it may not be the effect of celibacy; but I certainly begin to feel a wonderful indifference to all but myself. From seldom seeing a creature that cares for me, and never one that depends at all upon me, I begin to look round upon men with

reciprocal apathy. It sometimes calls itself deadness to the world, but I much fear, that it is deadness of heart. I am exempt from worldly cares myself, and therefore do not feel for others. Having got out of the stream into still water, I go round and round in my own little circle. This supposed deterioration you will ascribe to my humility; therefore I add, that Mr. Brown could not help remarking the difference between what I am and what I was, and observed, on seeing my picture, which was taken at Calcutta for Mr. Simeon, and is thought a striking likeness, that it was not Martyn that arrived in India, but Martyn the recluse. 10. To-day my affections seem to have revived a little. I have been often deceived in times past, and erroneously called animal spirits, joy in the Holy Ghost. Yet I trust that I can say with truth, "To them who believe, He is precious!" "Yes, Thou art precious to my soul, my transport and my trust." No thought now is so sweet, as that which those words suggest—"In Christ." Our destinies thus inseparably united with those of the Son of God! What is too great to be expected? all things are yours, for ye are Christ's! We may ask what we will, and it shall be given to us. Now, why do I ever lose sight of him! or fancy myself without him, or try to do any thing without him? Break off a branch from a tree, and how long will it be before it withers? To-day, my beloved sister, I rejoice in you before the Lord; I rejoice in you as a member of the mystic body; I pray that your prayers for one who is unworthy of your remembrance may be heard, and bring down tenfold blessings on yourself. How good is the Lord in giving me grace to rejoice with his cho-

sen, all over the earth ! even with those, who are at this moment going up with the voice of joy and praise, to tread his courts and sing his praise. There is not an object about me but is depressing. Yet my heart expands with delight at the presence of a gracious God, and the assurance that my separation from his people is only temporary. On the 7th we landed at Goa, the capital of the Portuguese possessions in the east. I reckoned much on my visit to Goa, expecting from its being the residence of the Archbishop and many ecclesiastics, that I should obtain such information about the Christians in India, as would render it superfluous to make inquiries elsewhere ; but I was much disappointed. Perhaps it was owing to our being accompanied by several officers, English and Portuguese, that the Archbishop and his principal agents would not be seen ; but so it was, that I scarcely met with a man who could make himself intelligible. We are shewn what strangers usually see, the churches and monasteries, but I wanted to contemplate man, the only thing on earth almost that possesses any interest for me. I beheld the stupendous magnificence of their noble churches without emotion, except to regret that the Gospel was not preached in them. In one of the monasteries we saw the tomb of Francis Xavier, the Apostle of India, most richly ornamented, as well as the room in which it stands, with paintings and figures in bronze, done in Italy. The Friar, who shewed us the tomb, happening to speak of the grace of God in the heart, without which—said he, as he held the sacramental wafer—the body of Christ profits nothing ; I began a conversation with him, which however came to nothing.

We visited among many other places the convent of Nuns. After a long altercation with the lady porter, we were admitted to the anti-chamber, in which was the grate, a window with iron-bars, behind which the poor prisoners make their appearance. While my companions were purchasing their trinkets, I was employed in examining their countenances, which I did with great attention. In what possible way, thought I, can you support existence, if you do not find your happiness in God? They all looked ill and discontented, those at least, whose countenances expressed anything.

18. (Bombay.) Thus far I am brought in safety. On this day I complete my 30th year. "Here I raise my Ebenezer; Hither by thy help I'm come."

27. It is sweet to reflect, that we shall at last reach our home. I am here amongst men, who are indeed aliens to the commonwealth of Israel, and without God in the world. I hear many of those amongst whom I live bring idle objections against religion, such as I have answered a hundred times. How insensible are men of the world to all that God is doing! How unconscious of his purposes concerning his church! How incapable, seemingly, of comprehending the existence of it! I feel the meaning of St. Paul's words—"Hath abounded toward us in all wisdom and prudence, having made known to us the mystery of his will, that he would gather in one all things in Christ." Well! let us bless the Lord—"All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Farewell, my beloved Lydia, and believe me to be

Ever your's most affectionately,

H. MARTYN.

*Goa, February 8, 1811.*

DEAREST SIR,

All down the bay of Bengal I suffered so much from sea-sickness, that I had not spirits to prepare a letter for you. This is the reason you did not hear from Ceylon. We did not touch at Point de Galle, but passed on to Columbo, where we arrived on the 22nd. Mr. Elphinstone and myself went ashore to refresh ourselves with a walk in the cinnamon-garden. In our way thither I did not forget, you may be sure, to enquire, whether the vine flourished and the pomegranate budded, but I was disappointed in not meeting with any, who could give me the information I wanted. Mr. Twistleton was not at home, and General Maitland was ill at Mount Lavinia. From our Cingalese guide, who spoke English very well, Mr. E. was endeavouring to learn something about Boodh and his temples. 'Sir,' said the man, 'I am a Christian, a Protestant, and do not worship stocks and stones.' My heart bounded at hearing this; I got nearer, and began to question the sable brother touching the common faith. He did not, however, seem to know much, or to have felt as I hoped he had. One thing I learnt from him, that they had all the Scriptures in Cingalese and Malabar. A Portuguese who attended us, said the same, and told me that the Malabar spoken at Cochin was the high Malabar not understood by the Cingalese of the Tamul; my informants knew nothing.

On our return from the garden to the fort we met some of the Society of Columbo at Captain Rodney's, Chief Secretary to Government. In hopes of seeing

Mr. Twistleton there, for they told me he was expected, I staid as long as possible; but as he did not come, I wrote to him requesting information about the state of the Christians, the version of the Sacred Scriptures, &c. and added a request, that he would communicate with you upon these points. I regretted much that I could not stay a little longer, in order to ascertain what this Malabar version is. Whatever it be, my note on Cordiner about its being the Tamul had better be cancelled. It is sufficient for us, that it is not the Malayalim.

This place has most miserably disappointed me. I did not care about churches or convents; but I did expect to find men, bishops and archbishops, learned friars and scowling inquisitors; but Goa, as I had imagined it, does not exist. Wherever we went, a black padre was deputed to shew us the church, and if a white one appeared, it was only to shew his ignorance. At the Inquisition we were just admitted within the gates, and that was all. I intreated the padre to let us see the hall; but no—no Englishman now was allowed to go there.

H. MARTYN.

17. (Sunday.) A tempestuous sea putting us all in disorder, we had no service; for myself, having had two nights' rest broken from the same cause, I was fit for nothing during the forenoon; in the afternoon I had an affecting season in prayer, in which I was shewn something of my sinfulness. How desperate were my case without grace! and how impossible to hope even now, without such strong and repeated assurances on God's part of his willingness to save!

Indeed it is nothing but his Spirit's power, that enables me to believe at all the things that are freely given us of God. I feel happy when reading, that the enjoyments of heaven consist so much in adoration of God. This is as my heart would have it. I would that all should adore, but especially that I myself should lie prostrate. As for self, contemptible self, I feel myself saying, let it be forgotten for ever; henceforth let Christ live, let Christ reign, let Him be glorified for ever.

18. Came to anchor at Bombay. This day I finish the 30th year of my unprofitable life, an age in which Brainerd had finished his course. He gained about a hundred savages to the gospel; I can scarcely number the twentieth part. If I cannot act, and rejoice, and love with the ardour some did, oh, let me at least be holy, and sober, and wise. I am now at the age, &c. (See Mem. 344.)

20. Mr. C——, the chaplain for Surat, called on me. I talked very freely with him about the views of the Bible Society, the duty of labouring for the natives, and in short, almost every subject connected with the ministry. He was very candid, and showed a simplicity and gravity that pleased me much. At four went to dine at Mr. B——'s. A religious discussion took place at dinner, which lasted the whole time I was there; the Advocate-General chose to express his incredulity respecting eternal punishment, which Mr. B. controverted, but in so prolix a way, though on the whole well-directed, that it did not appear convincing; so I took upon myself to consider the chief points of discussion; freedom of discussion produced great familiarity, insomuch that I ventured

to give him advice about the necessity of praying and keeping the Sabbath, &c. and acting up to the light that he had received, that he might receive more; proving to him, that in the gospel, the apparent severity of God in punishing sin, appeared reconcilable with the exercise of mercy.

22. Rose with a fever caught last night by sitting in the garden, but through divine mercy was nearly free from it at night. Called on Dr. Taylor afterwards, at the Courier press, where I saw the Malayalim New Testament in print, as far as the 11th of St. John. It appeared very probable, that the two Roman Catholic priests who came to superintend the printing, were dissuaded from going on by Padre Louis; whom I do not at all like. Talked a good deal with the Governor about my intended journey.

*February 26, 1811.*

I write just now, because I am in your neighbourhood, and must say a last farewell, before I lose sight of your country and mine; ill-fated India, as ——— calls it. I long to be with you again at Cawnpore for many reasons. Peacefully preaching the word of life to a people daily edified, is the nearest approach to heaven below. But to move from place to place, hurried away without having time to do good, is vexatious to the spirit, as well as harassing to the body. The sea, too, I loath. Under the pressure of sea-sickness I resolved, that, if ever I got back safe to India, it should not be a trifle that should move me from it again. We had prayer in the cabin every night, with all the passengers. About the end of the week we sail, if God will, for the Gulf. Had I been a little



sooner, Sir J. O. might have taken me in the Lion man-of-war ; but what is clearly the appointment of Providence I do not repine at. I went aboard my ship to-day, the Mercury. There are no accommodations for passengers, but I am to have part of the captain's cabin. Though most of the crew are Europeans, twelve artillery men are to be sent to help work the guns, and another cruizer with like complement is to accompany her, and a third is to follow ; so strong and desperate are these pestilent Ishmaelites ! Hearing last Saturday, that some sons of Belial, members of the Bapre Hunt, intended to have a great race the following day, I informed Mr. —, at whose house I was staying, and recommended the interference of the secular arm. He accordingly sent to forbid it. The messengers of the Bapre hunt were exceedingly exasperated ; some came to church expecting to hear a sermon against hunting ; but I merely preached to them on “ the one thing needful.” Finding nothing to lay hold of, they had the race on Monday, and ran *Hypocrite* against *Martha* and *Mary*. And now, dearest brother, may God abundantly bless you in your work, and in your own soul ; keep you in health and strength, that if it be his will, we may have the comfort of meeting once more below !

H. MARTYN.

*To The Rev. D. Corrie.*

*March 1.* Called on Sir J. Mackintosh, and found his conversation, as it is generally said to be, very instructive and entertaining. He thought, that the world would be soon Europeanized, in order that the gospel might spread over the world. He observed

that caste was broken down in Egypt, and the oriental world made Greek, by the successors of Alexander, in order to make way for the religion of Christ. He thought that little was to apprehended, and little hoped for, from the exertions of missionaries. Dined at Farish's, with a party of some very amiable and well-behaved young men. What a remarkable difference between the old inhabitants of India, and the new comers! This is owing to the number of religious families in England.

11—16. Chiefly employed in the Arabic tract, writing letters to Europe, and my Hebrew speculations. The last encroached so much on my time and thoughts, that I lost two nights sleep, and consequently the most of two days, without learning more than I did the first hour. Thus I have always found, that light breaks in, I know not how; but if, stimulated by the discovery, I think of forcing my way forward, I am always disappointed. I can learn no more than what God is pleased to teach me. With pleasure let me acquiesce in the method of my God. Constantly let me be reminded of my helplessness, and my dependence upon him. Walked at night with a Jew of Bussorah, whose name was Ezra, by the sea-side. Besides the Hindoos and Mahometans, there were some Persians adoring the setting sun. My companion, though one of the highest order, as I judged from his appearance and complexion, knew next to nothing. He said, they expected the restoration to Jerusalem every day.

18. A rope-maker just arrived from London called upon me. He understood from my preaching, that he might open his heart to me. We conversed and prayed together.

24. (Sunday.) Preached on 1 Tim. i. 15. Speaking on the evidence of its truth, I mentioned its constant efficacy in collecting the multitude, and commanding their attention, which moral discourses never did. This was considered as a reflection on the ministers of Bombay, which distressed me not a little.

*Bombay, March 26, 1811.*

I have just time to send you a bit of a letter. It is now near six months since I left you, and am not yet delivered from Bombay, when I expected to be on my return from Arabia. I am reconciled to this delay from the consideration, that I could do nothing, were I at Cawnpore. My breath is not at all stronger; but I have no doubt it would be, if I could flee the haunts of men. At this place I am visited from morning to night by the learned natives, who are drawn hither by an Arabic tract, which I was drawing up merely for Sabat, to help him in his book; but which the scribe I employed has been shewing all about. At church on Sunday some of the 47th appeared; they put me in mind of my dear men at Cawnpore; my kind love to them all. It is said, that we are to go immediately; but there is no believing what is said. Perhaps I shall be taken up, and hanged as a spy. As it is probable, nay almost certain, that I shall be detained at Bushire a month, before I can receive the ambassador's permission to enter Persia, you may direct to me there, via Bombay.

H. MARTYN.

*To the Rev. D. Corrie.*

30. (Sunday.) I read prayers, and preached on

the parable of the pounds. Happening to think this evening on the nature of language, more curiously and deeply than I have yet done, I got bewildered, and fancied I saw some grounds for the opinions of those, who deny the existence of matter. Felt unhappy—what brought sin and misery into the world, but the desire of knowledge? Oh, what folly to be wise, where ignorance is bliss! Truly, the only true philosophy is to be happy. The further I push my inquiries, the more I am distressed. I give my heart to know wisdom, and this also is vexation of spirit. It must be now my prayer; not, Lord, let me obtain the knowledge, which I think would be so useful; but oh teach me, just as much as thou seest good for me. Compared with metaphysics, physics and mathematics appear with a kind and friendly aspect, because these seem to lie within the limits in which man can move without danger; but in the other I find myself adrift. Synthesis is the work of God alone. Attempts at it are devilish. Human reasonings, to the degree they are synthetical, are liable to error; but analysis is our province. I bless God for Sir I. Newton, who, beginning with the things next to him, and humbly and quietly moving to the things next to them, enlarged the boundaries of human knowledge, more than the rest of the sons of men. God hath thus given an example of one, who sought knowledge temperately, and rightly, and whom he blessed with success.

*April 7. (Sunday.)* Preached on “By the law is the knowledge of sin.”

8—13. No external change takes place; we go on, and see no land yet. We have prayer and reading Scripture every night in the cabin, and I read

sometimes to a sick man below, but my mind is more fixed on the Hebrew than ever it was, insomuch that the subject is hardly ever out of my mind while I am awake.

14. (Easter Sunday.) Came in sight of the Persian coast near Tiz in Mekran. Preached to the ship's company on Psalm xvi., the latter part; and most of the day thinking about this Psalm, but more about the Hebrew of it, than any thing else.

15. Still in sight of the Persian coast, but at such a distance that it was not worth looking at. Hardly any outward object indeed would interest me now, while I am so much absorbed in these speculations. This day sometimes about one letter, but generally about language itself. Looked over Jones's Greek Grammar, but soon saw that he was far enough from the bottom of the subject.

22. Landed at Muscat with L—— and walked through the bazaar; we wished to ascend one of the hills in the neighbourhood; but on the native guards expressing disapprobation we desisted.

*Muscat, April 22, 1811.*

MY DEAREST LYDIA,

I am now in Arabia Felix; to judge from the aspect of the country, it has little pretensions to the name, unless burning barren rocks convey an idea of felicity; but perhaps, as there is a promise in reserve for the sons of Joktan, their land may one day be blest indeed.

We sailed from Bombay on Lady-day; and on the morning of Easter saw the land of Mekran in Persia. After another week's sail across the mouth of the Gulf, we arrived here, and expect to proceed up the Gulf to

Bushire, as soon as we have taken in our water. You will be happy to learn, that the murderous pirates against whom we were sent, having received notice of our approach, are all got out of the way ; so that I am no longer liable to be shot in a battle, or to decapitation after it, if it be lawful to judge from appearances. These pestilent Ishmaelites indeed, whose hand is against every man, will escape, and the community suffer ; but that selfish friendship, of which you once confessed yourself guilty, will think only of the preservation of a friend. This last marine excursion has been the pleasantest I ever made, as I have been able to pursue my studies with less interruption than when ashore. My little congregation of forty or fifty Europeans does not try my strength on Sundays ; and my two companions are men who read their bible every day. In addition to all these comforts, I have to bless God for having kept me more than usually free from the sorrowful mind. We must not always say with Watts, “ the sorrows of the mind be banished from the place ; ” but if freedom from trouble be offered us, we may choose it rather. I do not know any thing more delightful than to meet with a Christian brother, where only strangers and foreigners were expected. This pleasure I enjoyed just before leaving Bombay ; a ropemaker who had just come from England, understood from my sermon that I was one he might speak to, so he came and opened his heart, and we rejoiced together. In this ship I find another of the household of faith. In another ship which accompanies us, there are two Armenians, who do nothing but read the Testament. One of them will I hope accompany me to Shiraz in Persia, which is his native country.

We are likely to be detained here some days ; but the ship that will carry our letters to India sails immediately, so that I can send but one letter to England, and one to Calcutta. When will our correspondence be established? I have been trying to effect it these six years, and it is only yet in train. Why there was no letter from you in those dated June and July 1810, I cannot conjecture, except that you had not received any of mine, and would write no more. But I am not yet without hopes that a letter in the beloved hand will yet overtake me somewhere. My kindest and most affectionate remembrances to all the Western circle. Is it because he is your brother, that I love — so much? or because he is the last come into the number? The angels love and wait upon the righteous who need no repentance; but there is joy, whenever another heir of salvation is born into the family. Read Eph. i. I cannot wish you all these spiritual blessings, since they already are all yours; but I pray that we may have the spirit of wisdom and knowledge, to know that they are ours. It is a chapter I keep in mind every day in prayer. We cannot believe too much, or hope too much. Happy our eyes that they see, and our ears that they hear!

Believe me to be ever, my dearest Lydia,

Your most affectionate,

H. MARTYN.

*Muscat, April 23, 1811.*

DEAREST SIR,

I left India on Lady-day, looked at Persia on Easter Sunday, and seven days after found myself in Arabia Felix. In a small cove, surrounded by bare rocks,

beated through, out of the reach of air as well as wind, lies the good ship Benares, in the great cabin of which, stretched on a couch, lie I. But though weak, I am well—relaxed, but not disordered. Praise to his grace, who fulfils to me a promise, which I have scarcely a right to claim—"I am with thee, and will keep thee in all places whether thou goest." My voyage from Bombay hither has been most agreeable. My companions in the cabin, namely the Captain and his cousin a Captain of Artillery, let me expound to them every night, and read the Bible themselves. On Sundays we have forty or fifty Europeans at church on the quarter-deck. There are just enough to animate me, without exhausting my strength. All the way I have been as usual, Hebraizing; indeed, I must make the same complaint of my mind, that Anacreon does of his harp. He struck one string, and the harp replied from another. I resolve to read Arabic and Persian; but, or ever I am aware, I am thinking about Hebrew. I have translated Psalm xvi. and but for one part, which wants more support than I can yet find for it, I should have sent it to that obstinate lover of antiquity, the Rev. T. Thomason, whose potent touch has dissolved so many of my fabrics heretofore, that I do not like to submit any thing to him which is not proof. With my kindest love to him, tell him that I cannot write now. He directed me to remember first our beloved Daniel in the north, and if I have time, I will; but the ship which carries this to Bombay sails immediately.

Last night I went ashore for the first time with Captain Lockett; we walked through the bazaar, and up the hill, but saw nothing but what was Indian or worse.



From Bushire, where my land journey commences,  
you may expect to hear again; till then, believe me

Your's most affectionately,

H. MARTYN.

*To the Rev. D. Brown.*

*Muscat, April 24.*

I rejoice that an unexpected detention of the ship going to Bombay enables me to assure you of my unceasing regard, and to make inquiries about the men, whom you are taking care of for me. May I hear of their affairs, that they stand fast, and have their conversation, as becometh the Gospel of Christ! I have now to write to my friends in India. I quitted that country on Lady-day. We stood out directly to the westward, and lost sight of land that night. For the first two or three days I was more than usually ill; but the rest of the passage compensated for the unpleasantness of the beginning. Smooth waters and light airs left me at liberty to pursue my studies as uninterruptedly as if I were on shore; and more so, as my companions in the great cabin, being sufficient company for each other, and studious and taciturn withal, seldom break my repose. Every day, all day long, I Hebraize. On Sundays we have had a good congregation, about fifty Europeans; many of whom, however, are foreigners. The carpenter is a methodist, lately from Gosport. My attention was called to him, from observing his disrespectful behaviour and extraordinary loquacity. Thinking, I suppose, that there was no one on board who knew what practice became his principles, he gave way to his tempers more freely. Lately he has become more consistent. My captain

and his cousin, a captain of artillery, are such sort of men, as I have not often met with. They do not seem to feel at all in religion, never speak about it, nor discover any interest in what I say to them. Yet, except when they are at their lunars, they read their Bible with a paraphrase, and pray at nights, and avoid every thing immoral in conversation. On Easter-day we came in sight of Tiz: the whole coast was rock et præterea nihil: no appearance of animated or vegetable nature. The Sunday after, we entered this cove.

So I am now with Sabat's amiable countrymen. Monday night I went ashore with —, who is going to Bagdad. The town and houses are more mean and filthy than any in India; and in all the environs of the place, I counted three trees—date-trees I suppose. The Iman or Sultan is about two or three days off, fighting with the Wahabees for his kingdom. About five thousand of them came a few days ago, and sacked one of his towns, which is now in our sight. He is aided by another Arab king; but victory always declares for the Wahabees. The Iman of Muscat murdered his uncle, and sits on the throne in the place of his elder brother, who is here a cypher. Last night the captain went ashore to a council of state, to consider the relations subsisting between the government of Bombay and these mighty chieftains. I attended as interpreter. The Company's agent is an old Hindoo, who could not get off his bed. An old man, in whom pride and stupidity seemed to contend for empire, sat opposite to him. This was the Wazeer. Between them sat I; opposite to me the captain. The Wazeer uttered something in Arabic, not one word of which could I understand. The old Hindoo

explained in Persian, for he has almost forgot his Hindoo, and I to the captain in English. We are all impatient to get away from this place. Through God's mercy I am tolerably well, but have lost the greatest part of every night's sleep since I have been here; at this time the smoke from the galley is trying to suffocate and blind me, but all shall not prevent me from exerting myself amongst you in the form of a letter.

*May 9—11.* From the time we entered the Gulf of Persia, we have had a north-wester. I was sick of course, and could do little or nothing. About my Hebrew studies I am almost in despair; my disappointment at want of success is a real trial to me. But blessed be God, no ignorance in natural things shall disqualify for communion with him here, or the enjoyment of him hereafter.

13—18. Most of the time tossed about by a north-wester, in consequence of which, the time passed very heavily and unprofitably. But suffering the will of God is as necessary a part of spiritual discipline, as doing, and much more trying.

21. Finished the syllabus of Ecclesiastical History, which I have been making all the voyage, and extracts from Mosheim concerning the eastern church.

22. Landed at Bushire this morning in good health; how unceasing are the mercies of the Lord! blessed be his goodness, may he still preserve me from danger, and above all, make my journey a source of future good to this kingdom of Persia, into which I am now come. We were hospitably received by the acting resident. In the evening I walked out by the sea-side, to recollect myself, to review the past, and look forward to the future.

25. I showed Hosyn, an Arab, the most learned man here, a passage in the New Testament, according to the four versions of Erpenius, English, Polyglot, and Sabat. He condemned the three first, but said immediately of Sabat's, this is good, very good. He read out a chapter, (Matt. v.) in fine style, quoting parallel passages as he went along; in short, he gave it unqualified commendation. I then showed him Persian of Polyglot, which he condemned of course; then Sabat's Persic, which he said was nearly the same; Sabat's Persian he thought much superior, though there were some parts that betrayed the Indian. I asked him, whether there were not too many Arabic words; he said, No; Arabic words were much used, and often more intelligible than the Persian. I asked him to translate a chapter himself into good Persian, which he consented to do: But, said he, give me this version to translate from: laying his hands on Sabat's. In the evening called with the two captains, the Resident, and the captain of his guard, on the Governor. In consequence of a letter I brought for him from General Malcolm, he was very particular in his attentions, seated me on his own seat, and then sat by my side apart from the rest, &c. (See Mem. p. 351.) I observed that a Christian was not allowed to enter a mosque; he said, 'No,—do you wish to hear the prayers?' I said, No, but the preaching, if there is any; he said there were no preachers, except at Yazd.

27. Very ill, from head-ache and overpowering sleepiness, arising, as I suppose, from a stroke of the sun. As often as I attempted to read, I fell asleep, and awoke in weakness and pain. How easily ~~may~~ existence be embittered! still I will say, "~~not my~~

will, but thine be done." In the evening, a Jewish goldsmith called with a fine boy, who read the Hebrew fluently. Grief has marked the countenance of the eastern Jews, in a way that makes them indescribably interesting. I could have wept, while looking at them. O Lord, how long? Wilt thine anger burn for ever—is not justice yet satisfied? This afflicted people are as much oppressed in Persia as ever. Their women are not allowed to veil, as all others are required to do; hence, if there be one more than ordinarily beautiful, she is soon known, and a Khan or the King sends for her, makes her a Mahometan, and puts her into the harem. As soon as he is tired, she is given to another, and then to another, till she becomes the property of the most menial servant; such is the degradation, to which the daughters of Israel are subjected.

28. Through the infinite and unmerited goodness of God, I am again restored, and able to do something in the way of reading. The Resident gave us some account this evening of the moral state of Persia. It is enough to make one shudder. If God rained down fire upon Sodom and Gomorrha, how is it, that this nation is not blotted out from under heaven? I do not remember to have heard such things of the Hindoos, except the Seiks; they seem to rival the Mahometans.

30. Our Persian dresses being ready, we set off this evening for Shiraz. Our kafila consisted of about thirty horses and mules; some carrying things to the ambassador, the rest for our servants and luggage; the animal for my use was a yaboo or riding poney, a mule for my trunks, and one for my servant Zecharia, an Armenian of Ispahan. It was a fine moonlight night,

about ten o'clock, when we marched out of the gate of Bushire, and began to make our way over the plain. This was the first time we had any of us put off the European; and the novelty of our situation supplied us with many subjects for conversation for about two hours; when we began to flag and grow sleepy, and the Kafilas were pretty quiet, one of the muleteers on foot began to sing.

Thus we went on, and as often as the Kafilas by their dulness and sleepiness seemed to require it, or perhaps to keep himself awake, he entertained the company and himself with a song. We met two or three other Kafilas taking advantage of the night to get on. My loquacious servant Zachary took care to ask every one whence they came, and by that means sometimes got an answer which raised a laugh against him, (See Memoir, p. 356—361,) for the Journal to June 9.

*June 9. (Sunday)* By day-light we found ourselves in the plain of Shiraz. We went to the halting-place outside the walls of the city, but found it occupied; however, after some further delay, we were admitted with our servants into another. The ambassador, Sir Gore Ouseley, was encamped near us. In the evening, we dined with his excellency, who gave us a general invitation to his table.

10. Went this morning to Jaffier Ali Khan's, to whom we had letters from General Malcolm, and with whom we are to take up our abode. After the long and tedious ceremony of coffee and caleans, breakfast made its appearance on two large trays: curry, pilaws, various sweets cooled with snow, and perfumed with rosewater, were served in great profusion in china plates and basins, a few wooden spoons beautifully

carved ; but being in a Persian dress, and on the ground, I thought it high time to throw off the European, and so ate with my hands. After breakfast Jaffier took me to a summer-house in his garden, where his brother-in-law met us, for the purpose of a conversazione. From something I had thrown out at breakfast about Sabat, and accident, he was curious to know what were our opinions on these subjects. He then began to explain his own sentiments on Soofeism, of which it appeared he was a passionate admirer. He spoke so indistinctly, and with such volubility, that I did not well comprehend him ; but gathered from his discourse, that we are all parts of the Deity. I observed, that we had not these opinions in Europe, but understood that they were parts of the Brahminic system. On my asking him for the foundation of his opinions, he said, the first argument he was prepared to bring forward, was this ; God exists, man also exists, but existence is not two-fold, therefore God and man are of the same nature. The minor I disputed ; he defended it with many words. I replied by objecting the consequences, Is there no difference between right and wrong ? There appeared a difference, he said, to us, but before God it was nothing. The waves of the sea are like so many aspects and forms, but it is still but one and the same water. In the outset, he spoke with great contempt of all revelation. You know, said he, that in the law and Koran, &c. it is said, God *created heaven and the earth*, &c. Reverting to this, I asked whether these opinions were agreeable to what the prophets had spoken. Perceiving me to be not quite philosophical enough for him, he pretended some little reverence for

them, spoke of them as good men, &c. but added that there was no evidence for their truth, but what was traditionary. I asked whether there was any thing unreasonable in God's making a revelation of his will?—he said, No. Whether a miracle for that purpose was not necessary, at least useful, and therefore credible? He granted it. Was not evidence from testimony, rational evidence? Yes. Have you then rational evidence for the religion of Mahomet? He said, the division of the moon was generally brought forward, but he saw no sufficient evidence for believing it: he mentioned the Koran with some hesitation, as if conscious that it would not stand as a miracle. I said eloquence depended upon opinion: it was no miracle for any but Arabs, and that some one may yet rise up, and write better. He allowed the force of the objection, and said, the Persians were very far from thinking the eloquence of the Koran miraculous, however the Arabs might think so. The last observation he made was, that it was impossible not to think well of one, by whose example and instructions, others had become great and good; though therefore little was known of Mahomet, he must have been something, to have formed such men as Ali. Here the conversation ceased. I told them in the course of conversation, that according to our histories, the law and gospel had been translated into Persian before the time of Mahomet. He said they were not to be found, because Omar in his ignorant zeal had probably destroyed them. He spoke with great contempt of the 'Arab asses.'

12. In the morning I enjoyed much comfort in prayer. What a privilege to have a God to go to, in such a place, and in such company! To read and pray at leisure, seemed like coming home after being long



abroad. Psalm lxxxix was a rich repast to me. Why is it not always thus with me?

13. Seyd Ali breakfasted with us. Looking at one of the plates in Hutton's Mathematical Dictionary, where there was a figure of a fountain produced by the rarefaction of the air, he inquired into the principle of it, which I explained; he disputed the principle, and argued for the exploded idea, that nature abhors a vacuum. We soon got upon religion again. I showed him some verses in the Koran, in which Mahomet disclaims the power of working miracles. He could not reply. We talked again on the evidence of testimony. The oldest book written by a Mahometan was the sermons of Ali. Allowing these sermons to be really his, I objected to his testimony for Mahomet, because he was interested in the support of that religion. I asked him the meaning of a contested passage; he gave the usual explanation; but as soon as the servants were gone, he turned round and said, It is only to make a rhyme. This conversation seemed to be attended with good. Our amiable host, Jaffier Ali Mirza Jan, and Seyd Ali seemed to be delighted with my arguments against Mahomedanism, and did not at last evince a wish to defend it. In the evening Jaffier Ali came, and talked most agreeably on religious subjects, respecting the obvious tendency of piety and impiety, and the end to which they would lead in a future world. One of his remarks was, If I am in love with any one, I shall dream of her at night; her image will meet me in my sleep. Now death is but a sleep; if therefore I love God, or Christ, when I fall asleep in death I shall meet him; so also if I love Satan or his works. He could wish, he said, if he had not a wife

and children, to go and live on the top of a mountain, so disgusted was he with the world and its concerns. I told him, this was the first suggestion in the minds of devotees in all religions; but that in reality it was not the way to escape the pollution of the world; because a man's wicked heart will go with him to the top of a mountain. It is the grace of God changing the heart, which will alone raise us above the world. Christ commands his people to "abide in him;" this is the secret source of fruitfulness, without which they are as branches cut off from the tree. He asked whether there was no mention of a prophet's coming after Christ. I said, No. Why then, said he, was any mention made of Ahmed in the Koran. He said, One day an English gentleman said to me, 'I believe that Christ was no better than myself.' Why then, said I, you are worse than a Mahometan.

*Shiraz, June 23, 1811.*

MY DEAREST LYDIA.

How continually I think of you, and indeed converse with you, it is impossible to say. But on the Lord's day in particular, I find you much in my thoughts, because it is on that day that I look abroad, and take a view of the universal church, of which I observe that the saints in England form the most conspicuous part. On that day too, I indulge myself with a view of the past, and look over again those happy days, when in company with those I loved, I went up to the house of God with a voice of praise. How then should I fail to remember her, who, of all that are dear to me, is the dearest? It is true, that I cannot look back upon many days, nor even many hours pas-

sed with you ;—would they had been more ;—but we have insensibly become more acquainted with each other, so that, on my part at least, it may be said, that separation has brought us nearer to one another. It was a momentary interview, but the love is lasting, everlasting. Whether we ever meet again or not, I am sure that you will continue to feel an interest in all that befalls me.

After the death of my dear sister, you bid me consider, that I had one sister left while you remained ; and you cannot imagine how consolatory to my mind this assurance is. To know that there is one who is willing to think of me, and has leisure to do so, is soothing to a degree that none can know, but those who have, like me, lost all their relations.

I sent you a letter from Muscat in Arabia, which I hope you received ; for if not, report will again erase my name from the catalogue of the living, as I sent no other to Europe. Let me here say, with praise to our ever-gracious heavenly Father, that I am in perfect health ; of my spirits I cannot say much ; I fancy they would be better, were ‘ the beloved Persis ’ by my side. This name, which I once gave you, occurs to me at this moment, I suppose, because I am in Persia, entrenched in one of its vallies, separated from Indian friends by chains of mountains and a roaring sea, among a people depraved beyond all belief, in the power of a tyrant guilty of every species of atrocity. Imagine a pale person seated on a Persian carpet, in a room without table or chair, with a pair of formidable mustachios, and habited as a Persian, and you see me.

26. Here I expect to remain six months. The

reason is this, I found on my arrival here, that our attempts at Persian translation in India were good for nothing; at the same time they proposed, with my assistance, to make a new translation. It was an offer I could not refuse, as they speak the purest dialect of the Persian. My host is a man of rank, his name Jaffier Ali Khan, who tries to make the period of my captivity as agreeable as possible. His wife,—for he has but one—never appears; parties of young ladies come to see her; but though they stay days in the house, he dare not go into the room where they are. Without intending a compliment to your sex, I must say, that the society here, from the exclusion of females, is as dull as it can well be. Perhaps, however, to a stranger like myself, the most social circles would be insipid. I am visited by all the great and the learned; the former come out of respect to my country, the latter to my profession. The conversation with the latter is always upon religion: and it would be strange indeed, if, with the armour of truth on the right hand and on the left, I were not able to combat with success, the upholders of such a system of absurdity and sin. As the Persians are a far more unprejudiced and inquisitive people than the Indians, and do not stand quite so much in awe of an Englishman, as the timid natives of Hindoostan, I hope they will learn something from me; the hope of this reconciles me to the necessity imposed on me of staying here; about the translation I dare not be sanguine. The prevailing opinion concerning me is, that I have repaired to Shiraz in order to become a Mussulman. Others, more sagacious, say, that I shall bring from India some more, under pretence of making them Mussulmans,

but, in reality, to seize the place. They do not seem to have thought of my wish, to have them converted to my religion; they have been so long accustomed to remain without proselytes to their own. I shall probably have very little to write about for some months to come, and therefore I reserve the extracts of my journal since I last wrote to you, for some other opportunity, besides that the ambassador with whose dispatches this will go, is just leaving Shiraz.

*July 2.* The Mahomedans now come in such numbers to visit me, that I am obliged, for the sake of my translation-work, to decline seeing them. To-day one of the apostate sons of Israel was brought by a party of them, to prove the divine mission of Mahommed from the Hebrew Scriptures; but with all his sophistry he proved nothing. I can almost say with St. Paul, I feel continual pity in my heart for them, and love them for their fathers' sake, and find a pleasure in praying for them. While speaking of the return of the Jews to Jerusalem, I observed, that the "gospel of the kingdom must first be preached in all the world, and then shall the end come." He replied with a sneer, 'And this event, I suppose you mean to say, is beginning to take place by your bringing the gospel to Persia.'

5. I am so incessantly occupied with visitors and my work, that I have hardly a moment for myself. I have more and more reason to rejoice at my being sent here; there is such an extraordinary stir about religion throughout the city, that some good must come of it. I sometimes sigh for a little Christian communion; yet even from these Mahomedans I hear remarks that do me good; to-day, for instance, my

assistant observed, 'how he loved those twelve persons;' yes, said I, and not those twelve only, but all those who shall believe in him; as he said, "I pray not for them alone, but for all them who shall believe on me through their word." Even the enemy is constrained to wonder at the love of Christ. Shall not the object of it say, What manner of love is this? I have seen Europe newspapers of only four months date, so that I am delightfully near you. May we live near one another in the unity of the Spirit, having one Lord, one hope, one God and Father! In your prayers for me, pray that utterance may be given me, that I may open my mouth boldly, to make known the mysteries of the gospel. I often envy my Persian hearers the freedom and eloquence with which they speak to me. Were I but possessed of their powers, I sometimes think that I should win them all; but the work is God's, and the faith of his people does not stand in the wisdom of men, but in the power of God. Remember me as usual with the most unfeigned affection to all my dear friends. This is now the seventh letter I send you, without having received an answer.

Farewell, your's,

Ever most affectionately,

H. MARTYN.

*Shiraz, June 24, 1811.*

DEAREST SIR,

I believe I told you, that the advanced state of the season rendered it necessary to go to Arabia circuitously by way of Persia. Behold me, therefore, in the Athens of Fars, the haunt of the Persian man.

Beneath are the ashes of Hafir and Sadi ; above, green gardens and running waters, roses and nightingales.

Does Mr. Bird envy my lot ? Let him solace himself with Aldeen. How gladly would I give him Shiraz for Aldeen ! how often, while toiling through this miserable country, have I sighed for Aldeen ! If I am ever permitted to see India again, nothing but dire necessity, or the imperious call of duty, will ever induce me to travel again.

One thing is good here, the fruit ; we have apples and apricots, plumbs, nectarines, greengages and cherries, all of which are served up with ice and snow. When I have said this for Shiraz, I have said all.

But to have done with what grows out of the soil, let us come to the men. The Persians are, like ourselves, immortal ; their language has passed a long way beyond the limits of Iran. The men of Shiraz propose to translate the New Testament with me. Can I refuse to stay ?

After much deliberation, I have determined to remain here six months. It is sorely against my will, but I feel it to be a duty. From all that I can collect, there appears no probability of our ever having a good translation made out of Persia. At Bombay I shewed Moollah Feeroz, the most learned man there, the three Persian translations, viz. the Polyglott, and Sabat's two. He disapproved of them all. On my arrival at this place I produced my specimens once more. Sabat's Persian was much ridiculed ; sarcastic remarks were made on the fondness for fine words so remarkable in the Indians, who seemed to think that hard words made fine writing. His Persic also was

presently thrown aside, and to my no small surprise the old despised Polyglott was not only spoken of as superior to the rest, but it was asked, What fault is found in this?—this is the language we speak. The king has also signified, that it is his wish that as little Arabic as possible may be employed in the papers presented to him. So that simple Persian is likely to become more and more fashionable. This is a change favourable certainly to our glorious cause. To the poor, the Gospel will be preached. We began our work with the Gospel of St. John, and five chapters are put out of hand. It is likely to be the simplest thing imaginable; and I dare say the pedantic Arab will turn up his nose at it; but what the men of Shiraz approve, who can gainsay? Let Sabat confine himself to the Arabic, and he will accomplish a great work. At Muscat, an Arab officer, who had attended us as guard and guide, one day when we walked into the country, came on board with his slave to take leave of us. The slave, who had argued with me very strenuously in favour of his religion, reminded me of a promise I had made him of giving him the Gospel. On my producing an Arabic New Testament, he seized it, and began to read away upon deck; but presently stopped, and said it was not fine Arabic. However, he carried off the book.

The Governor of Shiraz is one of the princes. The ambassador, Sir Gore Ouseley, who is here on his way to Tehran, offered to take me to court a few days ago, but as it was Sunday I declined going. It will be proper however that I should be acknowledged by him, and I shall therefore accompany his suite the next time they pay a visit. Sir Gore said of himself,



that he should take care to commend me to the prince and his ministers before he went away; offered to assist me in my inquiries by taking a list of queries with him; and promised me a guard, if I would let him know my intended route.

Now, good Sir, seeing that I am to remain six months in captivity, comfort me with a letter now and then, a *Christian Observer*, or an *Evangelical Magazine*, and direct to the care of — Bruce, Esq. Resident, Bushire. I have nothing to assist me in the translation: no commentator or annotator—a just judgment upon me, Thomason will say, for my want of respect for that learned body: perhaps you may be able to send me the little French Testament.

H. MARTYN.

24. Went early this morning to the Jewish Synagogue with Jaffier Ali Khan. At the sight of a Mahometan of such rank, the chief person stopped the service, and came to the door to bring us in. He then shewed us the little room, where the copies of the law were kept. He said, there were no old ones but at Bagdad and Jerusalem; he had a printed copy with the Targum, printed at Leghorn. The only European letters in it were the words “con approvazione,” of which he was anxious to know the meaning. The congregation consisted chiefly of little boys, most of whom had the Psalter. I felt much distressed, that the worship of the God of Israel was not there, and therefore I did not ask many questions. When he found I could read Hebrew, he was very curious to know who I might be, and asked my name. I told him Abdool Museeh, in hopes that he would ask

more ; but he did not, setting me down, I suppose, as a Mahomedan.

25. Every day I hear stories of these bloody Tartars. They allow no Christian—not even a soonnie, to enter their country, except in very particular cases, such as merchants with a pass ; but never allow one to return to Persia, if they catch him ; they argue, if we suffer this creature to go back, he will become the father of other infidels, and thus infidelity will spread : so, for the sake of God and his prophet, let us kill him. About 159 years ago, the men of Bokhara made an insidious attempt to obtain a confession from the people of Mushed, that they were Shias. Their Mouluwees begged to know what evidence they had for the Caliphat of Ali. But the men of Mushed, aware of their purpose, said, We Shias ! no, we acknowledge thee for friends. But the Moollahs of Bokhara were not satisfied with this confession, and three of them deliberated together on what ought to be done. One said it is all hypocrisy, they must be killed. The other said, No, if all be killed, we shall kill some soonnies. The third said, if any can prove that their ancestors have ever been soonnies, they shall be saved, but not else. Another rejoined, that from being so long with Shias, their faith could not be pure, and so it was better to kill them. To this another agreed, observing, that though it was no sin before men to let them live, he who spared them must be answerable for it to God. When the three bloody inquisitors had determined on the destruction of the Shia city, they gave the signal, and 150,000 Tartars marched down and put all to the sword.

26. We were to-day, according to our expecta-

tion, just about setting off for Ispahan, when Mirza Ibrahim returning, gave us information that the Tartars and Curds had made an irruption into Persia, and that the whole Persian army was on its march to Kermanshab to meet them. Thus our road is impassable. I wrote instantly to the Ambassador, to know what he would advise, and the minister sent off an express with it. Mirza Ibrahim, after reading my answer, had nothing to reply, but made such a remark as I did not expect from a man of his character, namely, that *he* was sufficiently satisfied the Koran was a miracle, though he had failed to convince me. Thus my labour is lost, except it be with the Lord. I have now lost all hope of ever convincing Mahomedans by argument. The most rational, learned, unprejudiced, charitable men confessedly in the whole town, cannot escape from the delusion. I know not what to do but to pray for them. I had some warm conversation with Seid Ali on his infidelity. I asked him what he wanted. Was there any one thing on earth, of the same antiquity, as well attested as the miracles, &c. of Christianity? He confessed not; but he did not know the reason he could not believe: perhaps it was levity and the love of the world, or the power of Satan, but he had no faith at all. He could not believe even in a future state. He asked at the end, Why all this earnestness? I said, for fear you should remain in hell for ever. He was affected, and said no more.

27. The Prime Minister sent me as a present, four mules-load of melons from Carzeroom. Seid Ali reading the second chapter of St. Matthew, where the star is said to go before the wise men, asked; Then

what do you say to that, after what you were proving yesterday about the stars? I said, It was not necessary to suppose it was one of those heavenly bodies; any meteor that had the appearance of a star was sufficient for the purpose, and equally miraculous. Then why call it a star? Because the magi called it so; for this account was undoubtedly received from them. Philosophers still talk of a falling star, though every one knows that it is not a star.

*September 1. (Sunday.)* Expecting to go off at night with L—— to Bushire, as he had a mihmander, I had rather a disturbed Sabbath from the calls of different people, but was in general blest with peace of mind and self-possession. I abandoned the design of going with him, when I found he meant to travel double stages, so as to be there in five days. This I considered as too great a trial of my strength, especially as there was no object in view.

2—6. At Mirza Ibrahim's request we are employed in making out a proof of the divine mission of Moses and Jesus. He fancies that my arguments against Mahomedanism are equally applicable against these two: and that as I triumphed when acting on the offensive, I shall be as weak as he when I act on the defensive.

7—11. Employed much the same; daily disputes with Jaffier Ali Khan about the Trinity; if they may be called disputes, in which I bring forward no arguments, but calmly refer them to the Holy Scriptures. They distress and perplex themselves without measure; and I enjoy a peace, as respects these matters, which passeth understanding. There is no passage that so frequently occurs to me now as this: "They shall be

all taught of God, and great shall be the peace of thy children." I have this testimony, that I have been taught of God.

*Shiraz, Sept. 8, 1811.*

A courier on his way to the capital affords me the unexpected pleasure of addressing my most beloved friend. It is now six months since I left India, and in all that time I have not heard from thence. The dear friends there, happy in each other's society, do not enough call to mind my forlorn condition. Here I am still, beset by cavilling infidels, and making very little progress in my translation, and half disposed to give it up, and come away. My kind host, to relieve the tedium of being always within a walled town, pitched a tent for me in a garden a little distance, and there I lived amidst clusters of grapes, by the side of a clear stream; but nothing compensates for the loss of the excellent of the earth. It is my business, however, as you will say, and ought to be my effort, to make saints, where I cannot find them. I do use the means in a certain way; but frigid reasoning with men of perverse minds, seldom brings men to Christ. However, as they require it, I reason, and accordingly challenged them to prove the divine mission of their prophet. In consequence of this, a learned Arabic Treatise was written by one, who was considered as the most able man, and put into my hands; copies of it were also given to the college and the learned. The writer of it said, that if I could give a satisfactory answer to it, he would become a Christian, and at all events, would make my reply as public as I pleased. I did answer it, and after some faint efforts on his part

to defend himself, he acknowledged the force of my arguments, but was afraid to let them be generally known. He then began to inquire about the gospel, but was not satisfied with my statement. He required me to prove from the very beginning, the divine mission of Moses, as well as of Christ; the truth of the Scriptures, &c. With very little hope that any good will come of it, I am now employed in drawing out the evidences of the truth; but oh, that I could converse, and reason, and plead, with power from on high! How powerless are the best-directed arguments, till the Holy Ghost renders them effectual!

A few days ago I was just on the eve of my departure for Ispahan, as I thought, and my translator had consented to accompany me as far as Bagdad; but just as we were setting out, news came that the Persians and Turks were fighting thereabouts, and that the road was in consequence impassable. I do not know what the Lord's purpose may be in keeping me here; but I trust it will be for the furtherance of the gospel of Christ, and in that belief I abide contentedly.

I am happy to say, that I am quite well, indeed never better; no returns of pain in the chest since I left India. May I soon receive the welcome news, that you also, are well, and prospering, even as your soul prospers! I read your letters incessantly, and try to find out something new, as I generally do; but I begin to look with pain at the distant date of the last. I cannot tell what to think; but I cast all my care upon him who hath already done wonders for me, and am sure that, come what will, it shall be good, it shall be best. How sweet the privilege, that we may lie as little children before him! I find that my wis-

dom is folly, and my care useless; so that I try to live on from day to day, happy in his love and care. May that God who hath loved us, and given us everlasting consolation, and good hope through grace, bless, love, and keep my ever-dearest friend! and dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, may she enjoy that sweet tranquillity, which the world cannot disturb! Dearest Lydia! pray for me, and believe me to be ever most faithfully and affectionately your's,

H. MARTYN.

12—15. (Sunday.) Finished what I had to say on the evidences of religion, and translated it into Persian. Aga Acber sent me his treatise by one of his disciples. Aga Baba, his brother, but a very different person from him, called; he spoke without disguise of his dislike to Mahomedanism, and good will to Christianity. For his attachment to Mirza Abel, Cassim, his brother, sets him down as an infidel. Mirza Ibrahim is still in doubt, and thinks that he may be a Christian, and be saved without renouncing Mahomedanism; asks his nephew what is requisite to observe; he said, Baptism and the Lord's Supper. Well, said he, what harm is there in doing that? At another time Seid Ali asked me, after a dispute, whether I would baptize any one who did not believe in the divinity of Christ. I said, No. While translating Acts ii. and iv. especially where it is said "all who believed had one heart and one mind, and had all things in common;" he was much affected, and contrasted the beginning of Christianity with that of Mahomedanism, where they began their career with

murdering men and robbing caravans; and Oh, said he, that I were sure the Holy Spirit would be given to me! I would become a Christian at once. Alas! both his faith and mine are very weak. Even if he were to desire baptism, I should tremble to give it. He spake in a very pleasing way on other parts of the gospel, and seemed particularly taken with the idea of a new birth. The state of a new-born child gives him the most striking view of that simplicity, which he considers as the height of wisdom. Simplicity is that to which he aspires, he says, above all things. He was once proud of his knowledge, and vain of his superiority to others; but he found that fancied knowledge set him at a greater distance from happiness than any thing else.

*Shiraz, Sept. 12, 1811.*

DEAREST BROTHER,

I can hardly conceive, or at least am not willing to believe, that you would forget me six successive months; I conclude therefore, that you must have written, though I have not seen your hand-writing since I left Calcutta.

The Persian translation goes on but slowly. I and my translator have been engaged in a controversy with his uncle, which has left us little leisure for any thing else. As there is nothing at all in this dull place to take the attention of the people, no trade, manufactures, or news, every event at all novel, is interesting to them. You may conceive therefore what a strong sensation was produced by the stab I aimed at the vitals of Mahommed. Before five people had seen what I wrote, defences of Islam swarmed into ephemeral being from all the Moulwee maggots of the



place, but the more judicious men were ashamed to let me see them. One Moollah, called Aga Acber, was determined to distinguish himself. He wrote with great acrimony on the margin of my pamphlet ; but passion had blinded his reason, so that he smote the wind.

I do not find myself improving in Persian ; indeed I take no pains to speak it well, not perceiving it to be of much consequence. India is the land, where we can act at present with most effect. It is true that the Persians are more susceptible, but the terrors of an inquisition are always hanging over them. I can now conceive no greater happiness, than to be settled for life in India, superintending native schools, as we did at Patna and Chunar. To preach so as to be readily understood by the poor, is a difficulty that appears to me almost insuperable.

However, why should we despair ? If I live to see India again, I shall set to, and learn Hindee in order to preach. The day may come, when even our word may be with the Holy Ghost and with power. It is now almost a year since I left Cawnpore, and my journey is but beginning : when shall I ever get back again ? I am often tempted to get away from this prison, but again I recollect, that some years hence, I shall say, When I was at Shiraz, why did not I get the New Testament done ? What difference would a few months have made ? In August I passed some days at a vineyard, about a parasang from the city, where my host pitched a tent for me ; but it was so cold at night, that I was glad to get back to the city again. Though I occupy a room in his house, I provide for myself. Victuals are cheap enough, especially fruit ; the grapes, pears, and water-melons are deli-

cious ; indeed, such a country for fruit I had no conception of. I have a fine horse, which I bought for less than a hundred rupees, on which I ride every morning round the walls. My vain servant, Zechariah, anxious that his master should appear like an ameer, furnished him, i. e. the horse, with a saddle, or rather a pillion, which fairly covers his whole back ; it has all the colours of the rainbow ; but yellow is predominant, and from it hang down four large tassels, also yellow. But all my finery does not defend me from the boys. Some cry out, Ho, Russ ; others cry out, Feringee ! One day a brickbat was flung at me, and hit me in the hip with such force, that I felt it quite a providential escape. Most of the day I am about the translation, sometimes at a leisure hour trying at Isaiah, in order to get help from the Persian Jews. My Hebrew reveries have quite disappeared, merely for want of leisure. I forgot to say, that I have been to visit the ruins of Persepolis ; but this, with many other things, must be reserved for a hot afternoon at Cawnpore.

What would I give for a few lines from you, to say how the men come on, and whether their numbers are increasing, whether you meet the S——'s at the evening repast, as when I was there ? My kindest love to them, your sister, and all that love us in the truth. May the grace of the Lord Jesus Christ be with your spirit, and with your faithful and affectionate brother.

H. MARTYN.

*Rev. D. Corrie.*

*Shiraz, October 21, 1811.*

\* \* \* It is, I think, about a month since I wrote to you, and so little has occurred

since, that I find scarcely anything in my journal, and nothing worth transcribing. This state of inactivity is becoming very irksome to me. I cannot get these Persians to work, and while they are idle, I am sitting here to no purpose. Sabat's laziness used to provoke me excessively ; but Persians I find are as torpid as Arabs, when their salary does not depend on their exertions ; and both very inferior to the feeble Indian, whom they affect to despise. My translator comes about sunrise, corrects a little, and is off, and I see no more of him for the day. Meanwhile I sit fretting, or should do so, as I did at first, were it not for a blessed employment, which so beguiles the tediousness of the day, that I hardly perceive it passing. It is the study of the Psalms in the Hebrew. I have long had it in contemplation, in the assurance, from the number of flat and obscure passages that occur in the translations, that the original has not been hitherto perfectly understood. I am delighted to find, that many of the most unmeaning verses in the version turn out, on close examination, to contain a direct reference to the Lord our Saviour. The testimony of Jesus is indeed the spirit of prophecy. He is never lost sight of. Let them touch what subject they will, they must always let fall something about him. Such should we be, looking always to him. I have often attempted the 84th Psalm, endeared to me on many accounts, as you know, but have not yet succeeded. The glorious 16th Psalm I hope I have mastered. I write with the ardour of a student, communicating his discoveries, and describing his difficulties to a fellow student.

I think of you incessantly, too much, I fear, sometimes ; yet the recollection of you is generally attended

with an exercise of resignation to his will. In prayer I often feel what you described five years ago as having felt,—a particular pleasure in viewing you as with me before the Lord, and intreating our common Father to bless both his children. When I sit and muse, my spirit flies away to you, and attends you at Gurlyn, Penzance, Plymouth Dock, and sometimes with your brother in London. If you acknowledge a kindred feeling still, we are not separated; our spirits have met and blended. I still continue without intelligence from India; since last January I have heard nothing of any one person whom I love. My consolation is, that the Lord has you all under his care, and is carrying on his work in the world by your means, and that when I emerge, I shall find that some progress is made in India especially, the country I now regard as my own. Persia is in many respects, a field ripe for the harvest. Vast numbers secretly hate and despise the superstition imposed on them, and as many of them as have heard the gospel approve it; but they dare not hazard their lives for the name of the Lord Jesus.

Though I have complained above of the inactivity of my translator, I have reason to bless the Lord that he thus supplies Gibeonites for the help of his true Israel. They are employed in a work, of the importance of which they are unconscious, and are making provision for future Persian saints, whose time is, I suppose, now near. Roll back, ye crowded years, your thick array! Let the long, long period of darkness and sin at last give way, to the brighter hours of light and liberty, which wait on the wings of the sun of righteousness. Perhaps we witness the dawn of the day of glory: and if not, the desire that we feel, that

Jesus may be glorified, and the nations acknowledge his sway, is the earnest of the Spirit, that when he shall appear, we shall also appear with him in glory. Kind love to all the saints who are waiting his coming.

Your's with true affection,

My ever dearest Lydia,

H. MARTYN.

It is now determined that we leave Shiraz in a week, and as the road through Persia is impassable through the commotions, which are always disturbing some part or other of this unhappy country, I must go back to Bushire.

23. Began to read the gospel to Zechariah. My two friends breakfasted with me, and thus broke their fast; but it was in some trepidation, for fear their servants should see them. Had they been conscientious in their fast, I should not have thought it right to be instrumental in an act that would be against their conscience: but it is not so; they said, they fasted merely from the fear of man. My scribe finished the New Testament; in correcting we are no further than the 13th of Acts.

27—29. Finished Psalm xii. Reading the 5th of St. Matthew to Zachariah my servant. Felt awfully convinced of guilt; how fearlessly do I give way to causeless anger, speaking contemptuously of men, as if I had never read this chapter! The Lord deliver me from all my wickedness, and write his holy law upon my heart, that I may walk circumspectly before him all the remaining days of my life!

*November 1.* Every thing was prepared for our journey to Bagdad by the Persian Gulf; and a large

party of Shiraz ladies, chiefly of Mirza Seid Ali's family, had determined to accompany us; partly from a wish to visit the tombs, and partly to have the company of their relations a little longer. But a letter arriving, with the intelligence that Bagdad was all in confusion, our *kafila* separated, and I resolved to go on through Persia to Armenia, and so to Syria. But the season was too far advanced for me to think of traversing the regions of Caucasus just then; so I made up my mind to winter at Shiraz.

*Shiraz, December 12, 1811.*

DEAREST BROTHER,

Your letters of January 28 and April 22, have just reached me. After being a whole year without any tidings of you, you may conceive how much they have tended to revive my spirits. Indeed I know not how to be sufficiently thankful to our God and Father for giving me a brother, who is indeed a brother to my soul, and thus follows me with affectionate prayers wherever I go, and more than supplies my place to the precious flock, over whom the Holy Ghost hath made us overseers. There is only one thing in your letters, that makes me uneasy; and that is, the oppression you complain of in the hot weather. As you will have to pass another hot season at Cawnpore, and I do not know how many more, I must again urge you to spare yourself. I am endeavouring to learn the true use of time in a new way, by placing myself in idea twenty or thirty years in advance, and then considering, how I ought to have managed twenty or thirty years ago.—In racing violently for a year or two, and then breaking down? In this way I have reasoned myself into

contentment, about staying so long at Shiraz. I thought at first, what will the government in India think of my being away so long, or what will my friends think? Shall I not appear to all a wandering shepherd, leaving the flock, and running about for my own pleasure? But placing myself twenty years on in time, I say, Why could I not stay at Shiraz long enough to get a New Testament done there, even if I had been detained there on that account three or six years? What work of equal importance can ever come from me? So that now I am resolved to wait here till the New Testament is finished, though I incur the displeasure of Government, or even be dismissed the service. I have been many times on the eve of my departure, as my translator promised to accompany me to Bagdad; but that city being in great confusion, he is afraid to trust himself there; so I resolved to go westward through the north of Persia, but found it impossible, on account of the snow which blocks up the roads in winter, to proceed till spring. Here I am therefore, for three months more; our Testament will be finished, please God, in six weeks. I go on as usual, riding round the walls in the morning, and singing hymns at night over my milk and water, for tea I have none, though I much want it. I am with you in spirit almost every evening, and feel a bliss I cannot describe, in being one with the dear saints of God all over the earth, through one Lord and one spirit.

They continued throwing stones at me every day, till happening one day to tell Jaffier Ali Khan, my host, how one as big as my fist had hit me in the back, he wrote to the Governor, who sent an order to all the gates, that if any one insulted me, he should be bas-

tinadoed, and the next day came himself in state to pay me a visit. These measures have had the desired effect; they now call me the Feringee Nabob, and very civilly offer me the Caele; but indeed the Persian commonality are very brutes; the Soofies declare themselves unable to account for the fierceness of their countrymen, except it be from the influence of Islam. After speaking in my praise, one of them added 'and there are the Hindoos too (who have brought the guns) when I saw their gentleness, I was quite charmed with them; but as for our Iranees, they delight in nothing but tormenting their fellow-creatures.' These Soofies are quite the methodists of the East. They delight in every thing Christian, except in being exclusive. They consider that all will finally return to God, from whom they emanated, or rather of whom they are only different forms. The doctrine of the Trinity they admired, but not the atonement; because the Mahommedans, they say, consider Iman Hosyn as also crucified for the sins of men: and to every thing Mahommedan they have a particular aversion. Yet withal they conform externally. From these, however, you will perceive the first Persian church will be formed, judging after the manner of men. The employment of my leisure hours is translating the Psalms into Persian. What will poor Fitrut do, when he gets to the poetical books? Job, I hope, you have let him pass over. The Books of Solomon are also in a very sorry condition in the English. The Prophets are all much easier, and consequently better done. I hear there is a man at Yezid, that has fallen into the same way of thinking as myself about the letters, and professes to have found out all the arts and sciences from



them. I should be glad to compare notes with him. It is now time for me to bid you good night. We have had ice on the pools some time, but no snow yet. They build their houses without chimnies, so if we want a fire, we must take the smoke along with it. I prefer wrapping myself in my sheepskin.

Your accounts of the progress of the kingdom of God among you are truly refreshing. Tell dear H—— and the men of both regiments, that I salute them much in the Lord, and make mention of them in my prayers. May I continue to hear thus of their state, and if I am spared to see them again, may we make it evident, that we have grown in grace! Affectionate remembrances to your sister and S——, I hope they continue to prosecute their labours of love. Remember me to the people of Cawnpore who inquire, &c. Why have not I mentioned Col. P——? It is not because he is not in my heart, for there is hardly a man in the world, whom I love and honour more. My most Christian salutations to him.

Your's affectionately,

H. MARTYN.

*To the Rev. D. Corrie.*

*January 1—8, 1812.* Spared by mercy to see the beginning of another year. The last has been in some respects a memorable year; transported in safety to Shiraz, I have been led by the particular providence of God to undertake a work, the idea of which never entered my mind till my arrival here, but which has gone on without material interruption, and is now nearly finished. To all appearance the present year will be more perilous than any I have seen; but if I

live to complete the Persian New Testament, my life after that will be of less importance. But whether life or death be mine, may Christ be magnified in me ! If he has work for me to do, I cannot die.

13. Most of the day with Aga Mahommed, Hassan, and Mirza Seid Ali, explaining to them the reason, why all bodies must fall in the same time in an exhausted receiver, and why a light body ascends in a fluid. They had many objections, and it was a long time, before I could make them understand ; but at last they were convinced.

14. Agar Acber came and asked, whether we believed the air to be indefinitely high. I said, that according to our calculations it is ; and its density at every altitude bears some proportion to the density at the circumference. He said he could prove, that there could be no such thing as quantity indefinitely great. He proved it in this way. ' Take two parallel lines ; then according to me, the point where they meet is at an indefinite distance ; that is, one of the lines at least is infinite. Let the other supposed finite have now an inclination towards the infinite one ; then it will meet it, if produced ; and the less the inclination is, the further off the point of coincidence ; now, if this point of coincidence could ever be at an infinite distance, the motion of the finite line, by which it was made to incline to the other, must have no beginning, which is absurd ; for every thing not eternal, must have a beginning.' I said first, that he either destroyed his own supposition, or else there was no absurdity, for the point never would be at an infinite distance, till the motion had no beginning, that is, till the lines were parallel. And again, if he gave the

line no motion, it will be as impossible to assign the beginning of it, as it is to assign the end of the infinite one. But he understood nothing.

19. Aga Baba coming in, while we were translating, Mirza Seid Ali told him, he had been all the day decrying the law. It is a favourite tenet of the Soofies, that we should be subject to no law. Aga Baba said, that if Christ, while he removed the old law, had also forborne to bring in his new way, he would have done still better. I was surprised as well as shocked at such a remark from him, but said nothing. The poor man, not knowing how to exist without amusement, then turned to a game at chess. How pitiable is the state of fallen man ! Wretched, and yet he will not listen to any proposals of relief ; stupidly ignorant, yet too wise to submit to learn anything from God. I have often wondered to see, how the merest dunce thinks himself qualified to condemn and ridicule revealed religion. These Soofies pretend too to be latitudinarians ; assigning idolaters the same rank as others in nearness to God ; yet they have all in their turn spoken contemptuously of the Gospel—perhaps because it is so decisively exclusive. I begin now to have some notion of Soofism. The first principle is this ;—Notwithstanding the good and evil, pleasure and pain that is in the world, God is not affected by it. He is perfectly happy with it all ; if therefore we can become like God, we shall also be perfectly happy in every possible condition. This therefore is salvation !

21. Aga Boozong, the most magisterial of the Soofies, stayed most of the day with Mirza Seid Ali and Jaffier All Khan in my room. His speech as usual—all things are only so many forms of God—

paint as many figures as you will on a wall, it is still but the same wall. Tired of constantly hearing this same vapid truism, I asked him, What then? With the reality of things we have nothing to do, as we know nothing about them. These forms, if he will have it that they are but forms, affect us with pleasure and pain, just as if they were more real. He said, we were at present in a dream; in a dream we think visionary things real—when we wake, we discover the delusion. I asked him, how did he know but that this dream might continue for ever. But he was not at all disposed to answer objections, and was rather vexed at my proposing them. So I let him alone to dissent as he pleased. Mirza Seid Ali read him some verses of St. Paul, which he condescended to praise; but in such a way as to be more offensive to me, than if he had treated it with contempt. He repeated again, how much he was pleased with the sentiments of Paul; as if his being pleased with them would be a matter of exultation to me. He said they were excellent precepts for the people of the world. The parts Mirza Seid Ali read were Titus iii. and Hebrews viii. On the latter Mirza Seid Ali observed, that he (Paul) had not written ill, but something like a good reasoner. Thus they sit in judgment on God's word, never dreaming that they are to be judged by it. On the contrary, they regard the best parts, as they call them, as approaching only towards the heights of Soofeism. Aga Boozong finally observed, that as for the Gospels he had not seen much in them; but the Epistles, he was persuaded, would make the book soon well known.

24. Found Seid Ali rather serious this evening.

He said, he did not know what to do, to have his mind made up about religion. Of all the religions Christ's was the best; but whether to prefer this to Soofeism he could not tell. In these doubts he is tossed to and fro, and is often kept awake the whole night in tears. He and his brother talk together on these things, till they are almost crazed. Before he was engaged in this work of translation, he says, he used to read about two or three hours a day; now he can do nothing else; has no inclination for any thing else, and feels unhappy, if he does not correct his daily portion. His late employment has given a new turn to his thoughts as well as to those of his friends; they had not the most distant conception of the contents of the New Testament. He says, his Soofie friends are exceedingly anxious to see the Epistles, from the accounts he gives of them; and also he is sure that almost the whole of Shiraz are so sensible of the load of unmeaning ceremonies, in which their religion consists, that they will rejoice to see or hear of any thing like freedom; and that they would be more willing to embrace Christ than the Soofies, who after taking so much pains to be independent of all law, would think it degrading to submit themselves to any law again, however light. We had some more conversation about Soofeism, but, as usual, I came to nothing like a clear understanding of the nature of it.

*February 4.* Mirza Seid Ali, (See Memoir 422.) While translating 2 Peter iii. "Scoffers, saying, Where is the promise of his coming?" he began to ask 'Well, they are in the right; where are any of his promises fulfilled?' I said the heathen nations have been given to Christ for an inheritance. He

said no ; it might be more truly said, that they are given to Mahommed ; for what are the Christian nations, compared with Arabia, Persia, India, Tartary ? &c. I set in opposition all Europe, Russia, Armenia, and the Christians in the Mahomedan countries. He added, at one time, when the Abbasides carried their arms to Spain, the Christian name was almost extinct. I rejoined, however, that he was not yet come to the end of things, that Mahomedanism was itself rather a species of heretical Christianity, for many professing Christians denied the divinity of our Lord, and treated the atonement as a fable. They do right, said he ; it is contrary to reason, that one person should be an atonement for all the rest. How do you prove it ? it is no where said in the gospels. Christ said, he was sent only to the lost sheep of the house of Israel. I urged the authority of the Apostles, founded upon his word, “ Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth,” &c. Why, what are we to think of them, said he, when we see Paul and Barnabas quarrelling ; Peter acting the hypocrite, sometimes eating with the Gentiles, and then withdrawing from fear ; and again all the Apostles, not knowing what to do about the circumcision of the Gentiles, and disputing among themselves about it ? I answered, the infirmities of the Apostles have nothing to do with their authority. It is not every thing they do that we are commanded to imitate ; nor every thing they might say in private, if we knew it, that we are obliged to attend to ; but the commands they leave for the church ; and here there is no difference among them. As for the discussions about circumcision, it does not at all appear,

that the apostles themselves were divided in their opinions about it; the difficulty seems to have been started by those believers who had been Pharisees. Can you give me a proof, said he, of Christianity, that I may either believe, or be left without excuse, if I do not believe—a proof like that of one of the theorems of Euclid? I said it is not to be expected; but enough may be shewn to leave every man inexcusable. Well, said he, though this is only probability, I shall be glad of that. As soon as our Testament is finished, I replied, we will, if you please, set about our third treatise, in which, if I fail to convince you, I can at least state the reasons why I believed. You had better said he, begin with Soofeism, and shew that that is absurd;—meaning, I suppose, that I should premise something about the *necessity* of revelation. After a little pause, I suppose, said he, you think it sinful to sport with the characters of those holy men. I said, I had no objection to hear all their objections and sentiments, but I could not bear any thing spoken disrespectfully of the Lord Jesus;—and yet there is not one of your Soofies, I added, but has said something against him. Even your master, Mirza Abul Casim, though he knows nothing of the gospel or law, and has not even seen them, presumed to say that Moses, Christ, Mahommed, &c. were all alike. I did not act in this way. In India I made every inquiry, both about Hindooism and Mahomedanism. I read the Koran through twice. On my first arrival here I made it my business to ask for your proofs, so that, if I condemned and rejected it, it was not without consideration. Your master therefore spoke rather precipitately. He did not attempt to defend him, but

said, You never heard *me* speak lightly of Jesus. No, there is something so awfully pure about him, that nothing is to be said.

Every new Epistle he comes to gives rise to similar remarks. 'Any thing here,' he says, 'about the poor saints in Jerusalem?' alluding to the collection to be made for them. Peter's Epistles he did not like. I used to like him in the Gospels, said he, but in his Epistles he uses terror. The beginning of John's Epistles he was delighted with. There is something mysteriously grand in him, he observed. It is evident he understood more than all the rest. He was particularly taken with the sentiment—"These things I write unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Of all St. Paul's Epistles, that to the Hebrews he received with most respect, as most instructive.

*March 18.* Sat a good part of the day with Abulcasim the Soofie sage, Mirza Seid Ali, and Aga Mahommed Hasan, who begins to be a disciple of the old man's. On my expressing a wish to see the Indian book, it was proposed to send for it, which they did, and then read it aloud. The stoicism of it I controverted, and said, that the entire annihilation of the passions, which the stupid Brahmin described as perfection, was absurd. On my continuing to treat other parts of the book with contempt, the old man was a little roused, and said, that this was the way that pleased them, and my way pleased me. That thus God provided something for the tastes of all, and as the master of a feast provides a great variety—some eat pilaw, others prefer kubab, &c. On my again remarking afterwards, how useless all these



descriptions of perfection were, since no rules were given for attaining it, the old man asked what in my opinion was the way. I said we all agreed in one point, namely, that union with God was perfection ; that in order to that, we must receive the Spirit of God, which Spirit was promised on condition of believing in Jesus. There was a good deal of disputing about Jesus, his being exclusively the visible God. Nothing came of it apparently, but that Mirza Seid Ali afterwards said, there is no getting at any thing like truth or certainty. We know nothing at all ; you are in the right, who simply believe, because Jesus has said so.

22. These two days I have been thinking from morning to night about the incarnation ; considering if I could represent it in such a way, as to obviate in any degree the prejudices of the Mahommedans ; not that I wished to make it appear altogether agreeable to reason ; but I wanted to give a consistent account of the nature and uses of this doctrine, as they are found in the different parts of the Holy Scriptures. One thing implied another to such an extent, that I thought necessarily of the nature of life, death, spirit, soul, animated nature, state of separate spirits, personality, the person of Christ, &c. that I was quite worn out with fruitless thought. Towards evening, Carapet, with another Armenian, came and conversed on several points of theology, such as whether the fire of hell were literally fire, or only remorse ; whether the Spirit proceeded from the Father and the Son, or from the Father only ; and how we are to reconcile those two texts, that “for every idle word that men shall speak,” &c. with the promises of salvation through faith.

Happening to speak in praise of some person, who practised needless austerities, I tried to make him understand, that this was not the way of the Gospel. He urged these texts—"Blessed are they that mourn." "Blessed are ye that weep now," &c. While we were discussing this point, Mahomed Jaffier, who on a former occasion had conversed with me a good deal about the Gospel, came in. I told him the question before us was an important one, namely, how the love of sin was to be got out of the heart. The Armenian proceeded, if I wish to go a dancing or drinking, I must deny myself. Whether he meant to say, that this was sufficient I do not know; but the Mahomedan understanding him so, replied, that he had read yesterday in the Gospel, "that whosoever looketh upon a woman," &c. from which he inferred that obedience of the heart was requisite. This he expressed with such propriety and gracefulness, that, added to the circumstance of his having been reading the Gospel, I was quite delighted, and thought with pleasure of the day when the Gospel should be preached by Persians. After the Armenians were gone, we considered the doctrines of the Soofies a little. Finding me not much averse to what he thought some of their most exceptionable tenets, such as union with God, he brought this argument—You will allow that God cannot bind, compel, command himself. No, he cannot. Well, if we are one with God, we cannot be subject to any of his laws. I replied, our union with God is such an union, as exists between the members of a body. Notwithstanding the union of the hand with the heart and head, it is still subject to the influence and control of the ruling power in the person. We

had a great deal of conversation afterwards on the incarnation. All his Mahomedan prejudices revolted. 'Sir, what do you talk of? the self-existent become contained in space, and suffer need!' I told him, that it was the manhood of Christ that suffered need; and as for the essence of the Deity, if he would tell me anything about it, where or how it was, I would tell him how the godhead was in Christ. After an effort or two, he found that every term he used implied our frightful doctrine, namely, personality, locality, &c. This is a thought that is now much in my mind;—that it is so ordered, that, since men never can speak of God, but through the medium of language, which is all material; nor think of God, but through the medium of material objects; they do unwillingly come to God through the Word, and think of God by means of an incarnation.

28. The same person came again, and we talked incessantly for four hours upon the evidences of the two religions, the Trinity, Incarnation, &c. until I was quite exhausted, and felt the pain in my breast which I used to have in India.

*April 7.* Observing a party of ten or a dozen poor Jews with their priest in the garden, I attacked them, disputed a little with the Levite on Psalms ii. xvi. and xxiv. They were utterly unacquainted with Jesus, and were surprised at what I told them of his resurrection and ascension. The priest abruptly broke off the conversation, told me, he would call and talk with me in my room, and carried away his flock. Reading afterwards the story of Joseph and his brethren; I was much struck with the exact correspondence between the type and antitype. Jesus will at

last make himself known to his brethren ; and then they will find, that they have been unknowingly worshipping him, while worshipping the Lord of Hosts, the God of Israel.

8. The Prince, dining to-day at a house on the side of a hill, which commands a view of the town, issued an order for all the inhabitants to exhibit fireworks for his amusement, or at least to make bonfires on the roofs of their houses, under penalty of five tomans in case of neglect. Accordingly fire was flaming in all directions, enough to have laid any city in Europe in ashes. One man fell off a roof, and was killed ; and two others in the same way were so hurt, that their lives were despaired of ; and a woman lost an eye by the stick of a skyrocket.

*May 12.* A little before sunset I left the city, and at ten at night the cafila started. Here ended my stay at Shiraz. (See Memoir, p. 373.)

*July 9, Tebriz.* Made an extraordinary effort, and, as a tartar was going off instantly to Constantinople, wrote letters to Mr. Grant for permission to come to England, and to Mr. Simeon and Lydia, informing them of it, but I have scarcely the remotest expectation of seeing it, except by looking at the Almighty power of God. Dined at night at the Ambassador's, who said, he was determined to give every possible eclat to my book, by presenting it himself to the king. My fever never ceased to rage till the 21st, during all which time every effort was made to subdue it, till I had lost all my strength, and almost all my reason. They now administer bark, and it may please God to bless the tonics ; but I seem too far gone, and can only say, " having a desire to depart and be with Christ, which is far better."

*Tebriz, July 12, 1812.*

MY DEAREST LYDIA,

I have only time to say that I have received your letter of February 14. Shall I pain your heart by adding, that I am in such a state of sickness and pain, that I can hardly write to you ! Let me rather observe, to obviate the gloomy apprehension my letters to Mr. Grant and Mr. Simeon may excite, that I am likely soon to be delivered from my fever. Whether I shall gain strength enough to go on, rests on our heavenly Father, in whose hands are all my times. Oh, his precious grace ! His eternal unchanging love in Christ to my soul never appeared more clear, more sweet, more strong. I ought to inform you, that in consequence of the state to which I am reduced by travelling so far over-land without having half accomplished my journey, and the consequent impossibility of returning to India the same way, I have applied for leave to come on furlough to England. Perhaps you will be gratified by this intelligence ; but oh, my dear Lydia, I must faithfully tell you, that the probability of my reaching England alive, is but small ; and this I say, that your expectations of seeing me again may be moderate, as mine are of seeing you. Why have you not written more about yourself ? However, I am thankful for knowing that you are alive and well. Kindest love to all the saints you usually mention.

Your's ever most faithfully and affectionately,

H. MARTYN.

*Tebriz, July 12, 1812.*

**MY DEAREST FRIEND AND BROTHER,**

The Tartar courier for Constantinople, who has been delayed some days on our account, being to be dispatched instantly, my little strength also being nearly exhausted by writing to Mr. Grant a letter to be laid before the court : I have only to notice some of the particulars of your letter of February of this year. It is not now before me, neither have I strength to search for it among my papers ; but from the frequent attentive perusals I gave it during my intervals of ease, I do not imagine, that any of it has escaped my memory. At present I am in a high fever, and cannot properly recollect myself. I shall ever love and be grateful to Mr. Thornton for his kind attention to my family.

The increase of godly young men is precious news. If I sink into the grave in India, my place will be supplied an hundred-fold. You will learn from Mr. Grant, that I have applied for leave to come to England on furlough ; a measure you will disapprove ; but you would not, were you to see the pitiable condition to which I am reduced, and knew what it is to traverse the continent of Asia in the destitute state in which I am. If you wish not to see me, I can say that I think it most probable that you will not ; the way before me being not better than that passed over, which has nearly killed me.

I would not pain your heart, my dear brother ; but we who are in Jesus have the privilege of viewing life and death as nearly the same, since both are one ; and I thank a gracious Lord, that sickness never came at a time, when I was more free from apparent reasons for

living. Nothing seemingly remains for me to do, but to follow the rest of my family to the tomb. Let not the book written against Mahomedanism be published, till approved in India. A European, who has not lived amongst them, cannot imagine how differently they see, imagine, reason, object, from what we do. This I had full opportunity of observing during my eleven months residence at Shiraz. During that time I was engaged in a written controversy with one of the most learned and temperate doctors there. He began. I replied what was unanswerable; then I subjoined a second more direct attack on the glaring absurdities of Mahomedanism, with a statement of the nature and evidences of Christianity. The Soofies then as well as himself desired a demonstration from the very beginning, of the truth of any revelation. As this third treatise contained an examination of the doctrine of the Soofies, and pointed out that their object was attainable by the Gospel, and by that only, it was read with interest, and convinced many. There is not a single Europeanism in the whole that I know of, as my friend and interpreter would not write any thing that he could not perfectly comprehend. But I am exhausted; pray for me, beloved brother, and believe that I am, as long as life and recollection lasts,

Your's, affectionately

H. MARTYN.

*To the Rev. C. Simeon.*

*Tebriz, August 8.*

MY DEAREST BROTHER AND FRIEND,

Ever since I wrote, about a month I believe, I have been lying upon the bed of sickness; for twenty days

or more ; the fever raged with great violence, and for a long time every species of medicine was tried in vain. After I had given up every hope of recovery, it pleased God to abate the fever ; but incessant head-aches succeeded, which allowed me no rest day or night. I was reduced still lower, and am now a mere skeleton ; but as they are now less frequent, I suppose it to be the will of God, that I should be raised up to life again. I am now sitting in my chair, and wrote the will with a strong hand ; but as you see, I cannot write so now. Kindest love to Mr. John Thornton, for whose temporal and spiritual prosperity I daily pray.

Your ever affectionate friend and brother,

H. MARTYN.

*To the Rev. C. Simeon.*

*August 29.* A day much to be remembered for the remarkable recovery of strength, with which it pleased God to favour me. I immediately began to gird up my loins, and prepare myself for my journey. Learned from Mirza Aga Meer, that my work had been read by Mirza Abdoolwahab to the king, who observed to Mirza Boozong, visir of Abbas Mirza, that the Feringees' government and army, and now one of their Moollahs, was come into the east. He then directed Mirza Boozong to prepare an answer. In consequence of this information, Sir Gore told Mirza Aga Meer not to bring me a certain Moollah, who had a great wish to be introduced to me. One day a Moollah came, and disputed awhile for Mahomedanism, but finished with professing Soofie sentiments.

21—31. Making preparations for my journey to Constantinople, a route recommended to me by Sir



Gore as safer, and one in which he could give me letters of recommendation to two Turkish governors. With such advantages held forth, I could not but adopt this plan; and the delightful thought of being brought to the borders of Europe without sustaining any injury, contributed more than any thing else, I believe, to restore my health and spirits. Sir Gore, wishing me not to travel in the same unprotected way that I had done, procured from the prince a mihmander for me, together with an order for the use of Chappar horses all the way to Erivan. These post-horses, I was told, were nothing else than the beasts the prince's servants levy on every village; on which I determined not to use them, and began to look out for a muleteer and cafila.

*Tebriz, August 28, 1812.*

I wrote to you last, my dear Lydia, in great disorder. My fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of disease many days.

Sabat, about whom you inquire so regularly, I have heard nothing of this long time. My friends in India have long since given me up as lost or gone out of reach, and if they wrote, they would probably not mention him, as he is far from being a favourite with any of them. —, who is himself of an impatient temper, cannot tolerate him; indeed I am pronounced to be the only man in Bengal, who could have lived with him so long. He is, to be sure, the most tormenting creature I ever yet chanced to deal with—peevish, proud, suspicious, greedy; he used to give daily more and more distressing proofs of his never

having received the saving grace of God. But of this you will say nothing; while his interesting story is yet fresh in the memory of people, his failings had better not be mentioned. The poor Arab wrote me a querulous epistle from Calcutta, complaining that no one took notice of him, now that I was gone; and then he proceeds to abuse his best friends. I have not yet written to reprove him for his unchristian sentiments; and when I do, I know it will be to no purpose, after all the private lectures I have given him. My course from Constantinople is so uncertain, that I hardly know where to desire you to direct to me; I believe Malta is the only place, for there I must stop in my way home. Soon we shall have occasion for pen and ink no more; but I trust I shall shortly see thee face to face. Love to all the saints.

Believe me to be yours ever,  
most faithfully and affectionately,

H. MARTYN.

*September 1.* I appointed this day for my departure, and the horses were ready, but there were no saddles; so I waited till the evening of the 2nd, when, all things being ready, I set out for my long journey of 1,300 miles, carrying letters from Sir Gore for the governors of Erivan, Cars and Erzerum, and the ambassador at Constantinople, from Mr. Morier, for his father there, and from Cajo Aratoon, Sir Gore's agent, for the Patriarch, and Bishop Nestus at Ech-Miazin, and near three hundred tomans in money.

10. Arrived early in the morning at Erivan.<sup>1</sup>

<sup>1</sup> Two or three passages, already printed in the Memoir, are here given in order to bring the narrative to a natural termination.

11. I alighted at Hosyn Khan, the governor's palace \* \* \* \*

He ordered for me a Mihmander, a guard and four horses, with which a Turk had just come from Cars.

12. The horses not being ready for me according to my order, I rode alone, and found my way to Ech-Miazin (or Three Churches,) two and a half parasangs distant. Directing my course to the largest church, I found it enclosed by some other buildings and a wall. (See Memoir, p. 409.)

17. At six in the morning I left Ech-Miazin, accompanied by Serope, one bishop, the secretary, and several servants of the monastery.

24. A long and sultry march over many a hill and vale. In the way, two hours from the last stage, is a hot spring : the water fills a pool, having four porches : The porches instantly reminded me of Bethesda's pool : they were semicircular arches, about six feet deep, intended, seemingly, for shelter from the sun. In them all the party undressed and bathed. The Tartar, to enjoy himself more perfectly, had his calean to smoke while up to his chin in water. We saw nothing else on the road to-day, but a large and opulent family of Armenians, men, women, and children, in carts and carriages, returning from a pilgrimage to Moosk. After eleven hours and a half, including the hour spent at the warm spring, we were overtaken by the dusk : so the Tartar brought us to Oghoomra, where I was placed in an Armenian's stable-room.

30. Travelled first to Ashgula, where we changed horses, and from thence to Purnugaban, where we halted for the night. I took nothing all day but tea, and was rather better ; but headache and loss of appe-

tite depressed my spirits; yet my soul rests in him who is an "anchor of the soul, sure and stedfast," and that hope, though not seen, keeps me fast.

Oct. 1. Marched over a mountainous tract: we were out from seven in the morning till eight at night. After sitting a little by the fire, I was near fainting from sickness. My depression of spirits led me to the throne of grace, as a sinful abject worm. When I thought of myself and my transgressions, I could find no text so cheering as, "My ways are not as your ways." From the men who accompanied Sir Gore Ouseley to Constantinople, I learned that the plague was raging at that place, and thousands dying every day. One of the Persians had died of it. They added, that the inhabitants of Tocat were flying from their town from the same cause. Thus I am passing inevitably into imminent danger. O Lord, thy will be done! Living or dying, remember me!

2. Some hours before day, I sent to tell the Tartar I was ready; but Hassan Aga was for once riveted to his bed. However, at eight, having got strong horses. he set off at a great rate; and over the level ground he made us gallop as fast as the horses would go, to Chiflick, where we arrived at sunset. I was lodged, at my request, in the stables of the post-house, not liking the scrutinizing impudence of the fellows who frequent the coffee-room. As soon as it began to grow a little cold, the ague came on, and then the fever; after which I had a sleep, which let me know too plainly the disorder of my frame. In the night Hassan sent to summon me away; but I was quite unable to move. Finding me still in bed at the dawn, he began to storm furiously at my detaining him so long;

but I quietly let him spend his ire, ate my breakfast composedly, and set out at eight. He seemed determined to make up for the delay; for we flew over hill and dale to Sberean, where he changed horses. From thence we travelled all the rest of the day and all night: it rained most of the time. Soon after sunset the ague came on again, which, in my wet state, was very trying; I hardly knew how to keep my life in me. About that time there was a village at hand; but Hassan had no mercy. At one in the morning we found two men under a wain, with a good fire: they could not keep the rain out; but their fire was acceptable. I dried my lower extremities, allayed the fever by drinking a good deal of water, and went on. We had little rain, but the night was pitchy dark, so that I could not see the road under my horse's feet. However, God being mercifully pleased to alleviate my bodily sufferings, I went on contentedly to the munzil, where we arrived at break of day. After sleeping three or four hours, I was visited by an Armenian merchant, for whom I had a letter. Hassan was in great fear of being arrested here; the governor of the city had vowed to make an example of him for riding to death a horse belonging to a native of this place. He begged that I would shelter him in case of danger; his being claimed by an Englishman, he said, would be a sufficient security. I found, however, that I had no occasion to interfere. He hurried me away from this place without delay, and galloped furiously towards a village, which, he said, was four hours distant; which was all I could undertake in my present weak state; but village after village did he pass, till night coming on, and no signs of another, I

suspected that he was carrying me on to the munzil ; so I got off my horse, and sat upon the ground, and told him, ' I neither could nor would go any further.' He stormed, but I was immoveable ; till, a light appearing at a distance, I mounted my horse, and made towards it, leaving him to follow or not, as he pleased. He brought in the party ; but would not exert himself to get a place for me. They brought me to an open verandah, but Sergius told them I wanted a place in which to be alone. This seemed very offensive to them ; ' And why must he be alone ?' they asked : ascribing this desire of mine to pride, I suppose. Tempted, at last, by money, they brought me to a stable-room, and Hassan and a number of others planted themselves there with me. My fever here increased to a violent degree : the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to : my servant, who, from my sitting in that strange way on the ground believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground and slept.

5. Preserving mercy made me see the light of another morning. The sleep had refreshed me, but I was feeble and shaken ; yet the merciless Hassan hurried me off. The munzil, however, not being distant, I reached it without much difficulty. I expected to have found it another strong fort at the end of the pass ; but it is a poor little village within the jaws of the mountain. I was pretty well lodged, and felt tolerably well till a little after sunset, when the ague came on with a violence I had never before experienced ; I

felt as if in a palsy; my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly after the Turks. While they pitied me, Hassan sat in perfect indifference, ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.

6. No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace, of my God; in solitude my company, my friend, and comforter. Oh! when shall time give place to eternity? when shall appear that new heaven and new earth, wherein dwelleth righteousness? There, there shall in no wise enter in any thing that defileth: none of that wickedness, which has made men worse than wild beasts,—none of those corruptions, which add still more to the miseries of mortality, shall be seen or heard of any more.

[END OF THE JOURNAL.]

At Tocat, upon the 16th of October, Mr. Martyn entered into rest.

THE END.



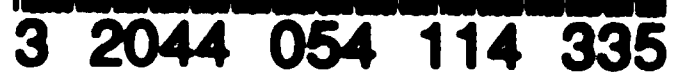


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